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VERY REV. FATHER GENERAL'S LETTER ON THE CENTENARY OF THE PROVINCE

New York, March 26, 1933

Rev. Fathers and dear Brothers in Christ:

P. C.

Very Rev. Father General on the anniversary of the Canonization of St. Ignatius and St. Francis Xavier, as I was leaving Rome, entrusted to me to be delivered to you in token of his deep paternal affection for the Maryland-New York Province, the accompanying letter on the Centenary of our establishment. As the consoling praise, which the letter contains, is due in a large proportion to the members of the New England Province, but recently separated from us, it seems but proper, that we should share with them not only our joy but also the generous spiritual gift of Masses, which His Paternity has sent us, and this I most gladly do in my own name and yours.

I take this occasion to urge you to give practical proof of your gratitude and obedience by fulfilling the paternal exhortation contained in Father General's letter, namely that we assure the solidity and permanence, as well as the supernatural character of our external works by strengthening our own internal spiritual life and, as a means thereto, by great exactness in performing our prescribed spiritual exercises.

We should also assist by our prayers, our good works, our Holy Communions and Holy Sacrifices,

Very Rev. Father General and his Curia in the most arduous duties, that make such constant exactions upon their physical and spiritual energies.

I commend myself to your Holy Sacrifices and prayers.

Your servant in Christ,

EDWARD C. PHILLIPS, S.J.,

Provincial.

Ad Socios Provinciae Marylandiae-Neo Eboracensis.

Reverendi Patres fratresque in Christo carissimi;

Pax Christi.

Laetus accepi vos hoc decurrente anno centenariam vestrae Provinciae commemorationem recolere. Et quamquam maxime probo, quod vestri Superiores prudenter admodum statuerunt, hanc festivam celebrationem inter vestrarum domorum saepta coarctandam esse, quavis publica sollemnitate quantum fieri potest, vitata, communis tamen Pater sibi temperare nequit quin communi vestrae laetitiae spiritu praesens adsit. Vobis igitur omnibus, Reverendi Patres fratresque carissimi, ex corde gratulor et fervidas gratiarum actiones uno ore vobiscum Deo Optimo Maximo humiliter ago.

Et est sane cur gratias Deo agatis quam maximas, si vestram Provinciam qualis nunc est cum parvulo illo sociorum et domorum numero confertis, quem venerandus meus decessor R. P. Ioannes Roothaan invenit, quando de Marylandiae Provincia creanda consilium inivit. Qui quidem parvulus numerus fuit revera evangelicum illud granum sinapis: nam ut integram Novae Angliae Provinciam florentissimam ves-

trae filiam et maternae laetitiae ac gloriae participem praetermittam, pro 14 domibus quae tunc numerabantur, 40 nunc easquè fere omnes sat magnas habetis, in iisque, pro 89 sodalium manipulo, quot erant anno 1833, plusquam 1200 socii degunt. Hi autem mirum in modum in dies feliciter augentur non solum in utraque probationis Domo intra Provinciae fines, sed etiam in dilecta Philippinarum Missione, quam generoso animo ante aliquot annos ab Aragoniae Provincia suscepistis, quamque tam strenue ac studiose coluistis et colitis, ut iam de nova probationis Domo exstruenda cogitandum fuerit.

Atque etiam, quod maius est, ingentes, Deo largiente, ex vestris laboribus et operibus colliguntur fructus, non modo in amplissimis et clarissimis Collegiis, quae a priscis Provinciae Patribus in sudore vultus inchoata, nunc vestrum decus et insigne ornamentum iure aestimantur, sed in humilioribus quoque ministeriis, quae, secundum genuinum Societatis spiritum ex eorundem antiquorum Patrum exemplo, nedum renuatis, appetitis immo studiose et impense exercetis, ut sunt assidua carceribus inclusorum et pauperum aegrotantium, imprimis leprosorum, cura et similia.

Paterno equidem efficior gaudio haec recolens et divinam clementiam una cum sancto rege David exoro "ut custodiat in aeternum hanc voluntatem cordis vestri et semper in venerationem et servitium Dei mens ista permaneat" (I Paralip. c. XIX, v. 18). Et permanebit profecto et magis magisque roborabitur, si media vocationis nostrae propria fideliter adhibebitis, si religiosorum votorum vinculo constricti, ab iis quae mundus amat et amplectitur abhorrebitis, ac potissimum si "in virtutum solidarum et spiritualium rerum studium incumbetis", ut vult S. P. Ignatius, "ac in huiusmodi maius momentum quam in doctrina vel aliis donis naturalibus et humanis constitutum esse

ducetis" (Summar. Constit. Reg. 16). Haec si feceritis, non modo vos ipsi vivetis, Reverendi Patres fratresque carissimi, vivetis, (inquam) vita Societatis filiis vere digna, sed etiam in vestris laboribus experiemini quam sapienter ibidem adnotet Sanctus Parens Noster "illa interiora esse ex quibus efficaciam ad exteriora permanare ad finem nobis propositum oportet" (Ibid). E contra, persuasum habeatis neque ingentem sociorum numerum, neque maximum hominum plausum, neque magnorum operum apparentem splendorem sufficere ut ulla Societatis Provincia vere floreat, si internus ille spiritus, quem dicebam, externis utut optimis laboribus fere obrutus, sensim sine sensu frigescere sineretur.

Sed, ne tantum malum dilectae vestrae Provinciae unquam contingat, domesticum paene dixerim vobis concessit benignissimus Dominus incitamentum, vobis custodiendum concredens Auriesville illud Martyrum Sanctuarium, unde S. Isaacus Iogues eiusque Socii vos continenter exhortantur, ut eadem, qua ipsi concurrerunt, pergatis generosae abnegationis via. In illud sacerrimum Provinciae vestrae atque adeo totius Assistentiae Americae palladium (si ita loqui fas est) figite oculos, vocem inde fluentem intentis auribus excipite, et exemplar quod vobis ostenditur diligenter imitari conamini.

Et quoniam apud Auriesville, intra vestrae nimirum Provinciae fines, simul cum S. Isaaco Iogues, duo quoque eius fideles comites et nostrorum Fratrum Coadiutorum decus fortiter pro Christo passi sunt et obierunt SS. Renatus Goupil et Ioannes de la Lande, spero equidem talibus intercessoribus fore ut etiam utilissimus ille et carissimus Societatis gradus apud vos magni semper fiat et impensius in dies promoveatur, quemadmodum proximis hisce annis, ut ex aucto Fratrum numero apparet, iam feliciter fieri coeptum est.

Quo vero efficaciores sint hae meae paternae gratulationes, quo firmior sit spes uberrimarum gratiarum copiae quam vobis e SS. Corde Iesu per Virginem Matrem imploro, 1000 Missas pro vobis omnibus totaque Provincia offero, measque has litteras per manus S. P. Ignatii et S. Fr. Xaverii vobis porrigo, iis subscribens hoc ipso die, quo eorum sollemnia canonizationis quotannis commemorare solemus et quo SS. Pontifex beatificationem illius decrevit qui vinculum maxime conspicuum fuit antiquam inter et renatam Societatem, Ven. inquam Patris Iosephi Mariae Pignatelli. Velit magnus Indiarum Apostolus, cuius Novendiale a gratia nuncupatum vos tantopere tamque fructuose promovetis, vobis maiorem in dies apostolicum zelum impetrare; velit S. P. Ignatius vos meliores in dies Societatis filios efficere suaque potenti intercessione benedictionem corroborare, quam vobis omnibus ex corde in Domino impertio.

Vestris sanctis Sacrificiis et orationibus me enixe commendo.

Romae, die 12 martii 1933.

Vestrum omnium
Servus in Christo

W. Ledóchowski, S.J.

A. M. D. G.

VII

WHITE MARSH (1741-(Bowie (1903)-1915)
LANCASTER (1742-1861)

By Reverend Edward I. Devitt, S.J.

White Marsh, known in the early records of the Society in Maryland as the *Mission of St. Francis Borgia,* was for many years an important residence; but, since 1903, it has been a mission station dependent on Bowie, Prince George's County.

White Marsh is an historic place in more respects than one: it was a centre of Catholic life and activity in Prince George's, and the Fathers who resided there made missionary excursions not only to various stations of that county, Marlboro, Digges', Brooke's, Magruder's Chapel,—but also to Annapolis, Baltimore, Doughoregan Manor and to the territory now included in the District of Columbia: it was at three different periods the seat of the House of Probation, and from its precincts the small band of Novices with their Master set forth to found the Province of Missouri; it seems to have been a sort of Catholic capital of the United States in the first years of their independence; shortly after the Revolution, several meetings of the Clergy of Maryland and Pennsylvania were held there for the purpose of consulting about the constitution of the Church in the new Republic, and of taking steps to communicate their sentiments to the Holy See. The priests who attended these meetings had all been members of the Society, comprising by far the greater part of the Clergy in the thirteen original States; and the

result of their deliberations was the designation of Father John Carroll as Ecclesiastical Superior—a prelude to his appointment as first Bishop of the newly created See of Baltimore.

Other landed estates of the Jesuits in Maryland were acquired by grant under the "Conditions of Plantation", or by purchase; White Marsh came into possession of the Society by bequest; and this manner of acquisition was made the groundwork for a claim that brought its name into prominence; as Father Hughes says: "it met with the rare fortune of becoming celebrated in the folios of the Papal *Bullarium*, and also in that of the Propaganda." The "White Marsh Controversy", here alluded to, turning upon the claim of Archbishop Marechal to the estate as mensal property, need not be discussed in this chronicle: it is treated at length in Father Hughes' History, *Documents*, Vol. I.

James Carroll, a native of Ireland, who had acquired extensive possessions in Maryland, died at Annapolis, June 13, 1729, in the house of his cousin and godson, Charles Carroll, father of Charles Carroll of Carrollton. By his will, dated Februay 12, 1728, James Carroll provided one thousand pounds sterling for the education of his two nephews, Anthony and James Carroll; it was this article of the will, coupled with the fact that both of these beneficiaries became Jesuit priests, that occasioned the violent anti-Catholic legislation of 1750 and subsequent years in Maryland. The two legatees, coming of age, demanded their legacy from the man who had converted the property to his own use ever since the testator's death. He knew that he was responsible for the principal and the interest for several years, but manifested no disposition to render an account, alleging that he could not refund the whole sum without distressing his family: he proposed to compound the matter, offering to

that end about one-half of the amount due: but, a fair accounting being insisted on, he replied that "they might stretch the string until it broke," which was interpreted as an allusion to the Penal Laws and their provisions against inheritance on the part of reputed recusants and priests. At his instigation, persistent efforts were made to put the whole penal code of England into immediate execution, and for four years in succession, from 1751, such a bill was passed in the Lower House; double taxes were imposed upon Catholics; and, in November, 1754, the citizens of Prince George's instructed their delegates to urge a law "to dispossess the Jesuits of those landed estates, which, under them, became formidable to his Majesty's good Protestant subjects of this Province; to exclude Papists from places of trust and profit; and to prevent them from sending their children to foreign Popish seminaries for education, whereby the minds of youth are corrupted and alienated from his Majesty's person and government."

James and Anthony Carroll became Fathers of the Society; James returned to Maryland and died at Newtown, in 1756, aged 39 years; in the List of missionaries, there is a note added to the date of his death, "erat Hibernus"—he was one of the few Irishmen who served on the Maryland Mission whilst it formed a part of the English Province. Father Anthony Carroll was ordained at Liége in 1754, and served on the English Mission. After the suppression of the Society, he accompanied his cousin, Father John Carroll, to Maryland, arriving in 1774. "Having happily finished a business he had to settle in these parts," as Father Farmer expressed it, he returned to England, and served the missions of Liverpool, Exeter, Worcester, &c., and eventually died at St. Bartholomew's Hospital, London, from injuries received in a murderous attack upon him for the purpose of robbery, in Red

Lion Court, Fleet Street, September 5, 1794, aged 72.

The will of James Carroll, after various items and legacies, proceeds to the immediate benefaction in favor of the Society, bequeathing a certain part of his estate in trust and confidence to Charles Carroll; by a codicil added five days later, he returns to this entire bequest, rescinds it as to the said Charles, and "invests therewith my good friend, Mr. George Thorold of Portobacco in Charles County." The codicil then proceeds "to give, devise and bequeath the aforesaid lands, good and chattles, in as full and complete manner to the aforesaid George Thorold, his heirs and assigns forever, as the same are bequeathed to my aforesaid Cosin." In case of Thorold's death before his own, the property was left to Mr. Peter Atwood, and in case of the death of both, to Mr. Joseph Greaton.

These legatees were Fathers Thorold, Atwood and Greaton, who were then laboring on the Maryland Mission: and thus the Society became possessed of White Marsh. The property was partly in Ann Arundel County, where Carroll resided at a place named *Fingaal*, with 450 acres attached; and partly in Prince George's, with upwards of 2000 acres to the west of the Patuxent. This estate of 2000 acres in Prince George's, somewhat modified by additional purchases, and by certain sales and exchanges, came to be known afterwards as *White Marsh*.

It is difficult to determine the exact time when the Jesuit Fathers took up their permanent residence at White Marsh—1741 has been assigned as the date, and it is probable that Father Thorold, in whose name the property was held, erected, before his death in 1742, a small residence on the top of the hill. He was in Ann Arundel in 1737; Father James Whitgreave was there in 1733, 1734; Father Robert Harding was stationed in Prince George's in 1748; and Father Thomas Digges labored for many years in that County.

Father John Lewis became Superior in 1764, at which time the plantation was in a flourishing condition, if we are to judge by the number of negroes that belonged to it, and that in 1765 eight of these were spared to help in the foundation of the new mission of St. Joseph's on the Eastern Shore. Father Lewis had for assistant, Father John Ashton, who came to America in 1767, and was connected with White Marsh until 1801. It was under Father Ashton's administration that the old St. Peter's church was erected in Baltimore on the lot purchased by Father George Hunter in 1764. When Father Charles Sewall became the first resident pastor of Baltimore, that mission ceased to be attended from White Marsh, but Annapolis and Elkridge, together with some stations in Prince George's, remained for many years still dependent on it. Elkridge was not the place known as the *Landing,* but the *Manor* in what is now Howard County.

The first meeting of the Clergy was held at White Marsh, June 27, 1783, where views were interchanged and the plan of a form of ecclesiastical government was submitted. Father Ashton was active at this and subsequent conventions, and, on account of his business ability, he was chosen to be the Agent or procurator general of the Corporation of the Clergy of Maryland; he was elected one of the directors of the contemplated "Academy on the Potomac", and his name was signed to the circular soliciting subscriptions for Georgetown College; he was at the chapter held at White Marsh, when John Carroll was nominated for Bishop; and he preached the closing sermon, in 1791, at the first Diocesan Synod of Baltimore.

On the retirement of Father Ashton, Reverend Germanus Barnaby Bitouzey went to White Marsh by appointment of the Chapter: he was a French secular priest, of whom Bishop Carroll wrote that he was "of

great intelligence and unalterable evenness of temper. He was an able administrator, and was much esteemed by all the neighbors, both Catholic and Protestant." His stay at White Marsh covered the time from the first movement made for the affiliation of the former members of the Society in Maryland to the Order in White Russia, until the general restoration in 1814. He was dissatisfied with the proposal to establish the novitiate at the place where he had had complete charge for so long a time, and he left White Marsh abruptly before May, 1814.

The following extracts from Father McElroy's Diary throw some light on the period when the novitiate was established at White Marsh for the first time.—"June 26, 1814. Joseph Mobberly arrived this date from New York; received news of Rev'd Mr. Bitouzey's having left White Marsh & departed for France.—June 27. Joseph Mobberly departed this date for White Marsh, where he is to remain for some time as Manager, &c.—July 12. This day Rev'd Fr. Beschter with Novices arrived from Frederick.—July 13. Father Beschter and the Novices started from hence for the White Marsh, which is to be the future Residence of Novices.—January 17, 1815. Father Kolhmann arrived at George Town from New York.—February 6, 1815. Ten students left the College for the novitiate at White Marsh, to commence the thirty days' retreat under Father Anthony Kohlmann; also three Brothers, who are there at present.—June 28. Father De Barth went to White Marsh to begin novitiate.—June 29, 1815. This morning, about one o'clock, the following students departed from hence for the novitiate (eight names are given), to commence their noviceship under Rev. Fr. Kohlmann."

Some entries in the Diary are echoes of the war of 1814, about the time that the British army captured Washington.—"September 12, 1814. Received from

White Marsh 15 sheep, part of the stock that came from St. Inigoes, to avoid being taken by the enemy. —September 23. Received from White Marsh 30 sheep and 2 steers, part of the stock of St. Inigoes." On the march to Bladensburg, the British invading force, after landing on the Patuxent, had passed through Marlboro, not far from White Marsh: after leaving Washington, the fleet was anchored off Alexandria, and the troops were busily employed in loading the vessels with plunder; even when the attack on Baltimore had been repulsed, there was danger of sudden raids on unprotected places, for the purpose of procuring provisions, especially fresh meat. Father McElroy showed himself to be a prudent procurator in removing the live stock to the College,—and with pardonable satisfaction he notes: "The course for dinner for several days past is soup made from mutton,—mutton boiled with carrots for the 2nd dish, and lamb roasted for the 3rd. The students have had some days the two former, also the Religious. When we kill the sheep, the expense is about $3.75; if the same quantity were bought in market, it would be about $6."

Father Anthony Kohlmann, Master of Novices, became Superior of the Mission of Maryland on the departure of Father Grassi to Rome, in 1817, and he went to reside at Georgetown. The novitiate seems to have oscillated between Georgetown and White Marsh for a couple of years, 1817-1819; some of the novices were at the College in June, 1817, and six at the Marsh, 2 Fathers, 3 Scholastics, and 1 Brother; on July 10, the 3 Scholastics came to the College.—Father John Henry Van Vechel, who had been a novice for a time, seems to have had pastoral charge of the Mission during 1818, 1819 and 1820, as his name appears repeatedly on the Parish Registers; Father Paul Kohlmann was Superior for a part of 1819.

Father Kenny in his first visitation transferred the novitiate back to White Marsh, with Father Charles Van Quickenborne as Superior and Master of Novices: October 26, 1819, furniture was carried there from the College; November 10, three students left Georgetown for White Marsh; November 17, there were 10 novices there.

An old descriptive catalogue of this period mentions the missions of Prince George's County that were dependent on White Marsh:—

1) Ecclesia in praedio White Marsh.

2) Annapolis, Sacellum in domo privata, distat 14 mill.

3) Praedium Dom'i Young, in quo conveniunt plurimi Catholici, distat 6 mill.

4) Congregatio McGruder, distat 19 mill.—Pro his omnibus, unus Sacerdos Saecularis et Pater Magister Novitiorum.—This Secular Priest was Van Vechel; afterwards Father Peter Timmermans had charge of the outlying missions.

In 1823, Father Van Quickenborne with his band of novices departed for Missouri: the novitiate at White Marsh was closed: it was revived at Georgetown in 1828; and Father Kenny, on his second visitation, transferred it back to White Marsh, where it remained until the removal to Frederick in 1834. At the time of the erection of Maryland into a Province, in 1833, there were 14 Scholastic and 7 Coadjutor Novices at White Marsh.

Father Aloysius Mudd had been Superior in the interval between the departure of Father Van Quickenborne and the coming of Father Fidelis Grivel; he had generally another Father as assistant for the Missions,—Annapolis, Marlboro, Boone's Chapel and Pig

Point. Father Mudd's management of the farms is highly commended by Father Grivel, who gives the following description of White Marsh in a letter dated May 30, 1832, and written to Father Nicholas Sewall, Worcester, England.

"White Marsh, formerly called Carroll's Burgh, is situated on a hill about one hundred feet high; on the top is a fine Church of stone, 95 by 36 feet; an organ; here is its shape (a pen picture of the church is given, with the criticism: 'Very bad draught'). Besides the Church, there are frame buildings for twenty Novices and two Missioners, with two spare rooms for guests: Kitchen, refectory, stable, an orchard, a garden, nothing else. The top of the hill, which is conveniently planted with trees, may be five hundred feet long and four hundred wide—almost round. Eastward, at the foot of the hill, is a plain, from west to east, half a mile broad, and a mile and a half long, with meadows, fields of tobacco, some wheat, a little more rye, plenty of Indian corn. The soil is too sandy, fit only for tobacco, corn and vineyards; but of the last we have as yet none. By and by we will plant them, and the vines will succeed. Half a mile from the hill, eastward, and over the plain, runs the Patuxent, from north to south, with a good wooden bridge, called Priest's Bridge; it is on the road to Baltimore and Annapolis. White Marsh is fourteen miles from the latter town, thirty-three from the former, twenty-two from Washington westward, twenty-five from Georgetown, seventeen southwest from Upper Marlborough, and eight from Queen Ann southward. It has about four thousand acres, of which one thousand is a very poor sandy soil. We have two farms, and one hundred and four slaves, men, women and children. The farms were entirely ruined eight years ago by bad administration; now, Father Aloysius Mudd, who is a good farmer, has paid all the debts—about $10,000—but has not as yet been

able to make any fresh improvements. By and by he will drain the low lands along the Patuxent, and have meadows for two hundred head of cattle and fifty horses; he will also build a mill, with three or four stones. When done (but for that he needs a capital of $8,000), White Marsh would have an annual income of $5,000, instead of $2,000, which is the actual revenue in tobacco alone, and besides these $5,000, he will maintain a community of twenty-five religious, the farms, and over one hundred blacks, even with clothes."

When the House of Probation was removed to Frederick, White Marsh lost its prominence, becoming a rural mission, where one or two Fathers resided, having charge of the home place and the dependent stations. Its subsequent history is uneventful. Father Edward McCarthy died there, February 13, 1842, and Father Peter McDermott, July 26, 1877; they were buried at the side of the old church. Father Miles Gibbons died at Marboro, August 7, 1850; Brother Elias Newton was the only one claimed by death, September 6, 1822, during the whole time that White Marsh was the seat of the Novitiate.

As there was no regular Villa in those days, the Scholastics sometimes spent their vacation at White Marsh, and also the boys of the College who remained over during the summer. Father McElroy speaks of a visit: "The students here are very much pleased: their amusements are chiefly fishing, shooting with bows, playing ball, swimming, &c. They study one hour in the morning, and one in the evening; besides the ordinary spiritual exercises which they performed at the College.—Mass, beads, visits, &c."

During the night of Whitsunday, May 15, 1853, the old novitiate, vacant since the departure of the novices to Frederick, caught fire, and was burned to the ground, so that not a vestige of it now remains; the

church and residence were also destroyed, the stone walls of the church, however, remained standing. The Records perished, all except the Baptismal and Marriage Register dating back to 1819. Father Roger Dietz was Pastor at the time.—The rebuilding of the church was not completed until 1856: but, the walls having suffered by the fire, they began to bulge out, and, in 1874, Father Wiget strengthened them by passing iron rods from side to side; he also built the bell-tower in front of the church—before that, the bell had been hung from the limb of a tree.

In 1853, Annapolis was separated from White Marsh, and placed in charge of the Redemptorist Fathers; Boone's Chapel was the predecessor of the church erected at Upper Marlboro, where Bishop Carroll was born—according to Shea, he was probably baptized at the old chapel, and he adds: "A dark grove of murmuring pines covers its site." Upper Marlboro was attended for about thirty years and was given up in 1856.

The Shrine of the Blessed Virgin at Rock Spring, near the house, was established by Father Bague, and, in after years, under the vigorous administration of Father Wiget, this spot became the destination of several enthusiastic and largely attended pilgrimages from Washington and Baltimore: on Ascension Day, 1874, 3000 persons were present.

White Marsh was a secluded spot, difficult of access, and inconveniently situated for both priest and people: when Bowie began to grow in population, as it became an important station on the railroad between Baltimore and Washington, besides being at the junction of the Pope's Creek Line to southern Maryland, the present church was erected there in 1893, and it became a station attended from White Marsh; a pastoral residence was subsequently built near the church, and, in November, 1903, the Fathers of White Marsh, with

all their belongings removed to Bowie, from which White Marsh, distant six miles, is now attended every second Sunday. Brook's Chapel, now represented by the Church of the Holy Family, Woodmore is the only other mission attached to Bowie, from which it is distant eight miles. The colored element predominates in both of these congregations.

SUPERIORS AT WHITE MARSH

It is difficult or impossible to assign the exact dates, or length of service, for the missionaries who had charge of White Marsh in its earliest days; the following Fathers seem to have been connected with it: John Bennet, Henry Whettenhall, James Whitgreave, Robert Harding, George Thorold, Joseph Greaton, Peter Atwood, Thomas Digges.

Father John Lewis 1765
Father John Ashton ..... 1767 (?)-1801
Rev. Barnaby Bitouzoy 1802-1814
Father William J. Beschter (Mag. Nov.) 1814
Father Anthony Kohlmann (Mag. Nov.) 1815-1817

LANCASTER, PA.

ST. MARY'S CHURCH (1742-1861)

Lancaster was one of the oldest Catholic missions of Pennsylvania; it was founded at about the same time as Conewago and Goshenhoppen, and was for many years attended by Fathers of the Society. Emigrants from the Palatinate and Switzerland were flocking to the Province of Pennsylvania, in the middle decades of the seventeenth century, and although the great majority of them were Lutheran and German Reformed in religion, there was also a sufficient number of Catholics

to call for the services of German-speaking priests. By an arrangement between the Provincials of England and Germany, two German Jesuits arrived in America in 1741; these were Fathers William Wappeler and Theodore Schneider, who labored for years among their countrymen in Pennsylvania, and whose field of activity extended over the whole Province, outside of Philadelphia.

In anticipation of their coming, Father Henry Neale, a native of Maryland, had been commissioned by the English Provincial, Father Charles Shireburn, to return to America in 1739, and to make investigations in preparation for the projected mission of Pennsylvania. A fund had been established for the partial support of the missionaries; but landed property was needed for churches and residences, and for the maintenance of religion. In all the English Colonies, restrictive or proscriptive laws hampered the liberty of Catholics; even in the Province of Pennsylvania, which allowed freedom in religion, a foreign-born Catholic could not be naturalized, and it was difficult for any Catholic to acquire and hold property for church purposes; as Father Neale was a British subject, as also Father Greaton with whom he lived at Philadelphia, nearly all of the lands of the old missions of Pennsylvania were taken up and held in their names, and transmitted by will to their British or American successors.

Lancaster was one of the places selected by Father Henry Neale as a promising centre for future missionary enterprise; two lots in the "Hamilton Grant" were purchased by him, in 1742. An adjoining lot was bought by Father Robert Harding, in 1763. Father William Wappeler, who had come to America the year before, and founded the Mission of Conewago, paid for the deeds of the original property, on which a

small chapel was erected. Rev. Richard Backhous, writing from Chester, Pa., to the Secretary of the Propagation at London, under date of June 14, 1742, says: "In Lancaster, there is a priest settled; and they have bought some lots and are building a Mass-House." This testimony, and the deeds recorded in the name of Father Neale, determine the date of origin for the first Catholic Church in Lancaster. It is probable that Jesuit missionaries, passing from Maryland to Philadelphia, stopped at Lancaster, and that some place of worship existed there, a station maybe in a private house, even before 1742, perhaps as early at 1730.

The first chapel, an old stone building, was destroyed by fire on the night of December 15, 1760; it was rebuilt in 1762. The burgesses of the town, in a proclamation published the day after the destruction of the church, offered a reward of £20 for the apprehension and conviction of the supposed incendiary, "as it is with great reason apprehended that the said chapel was wilfully set on fire by some ill-minded person."

The church in Lancaster was called by its present name, *St. Mary's*, from an early date; but it is mentioned in the old records and account books of the Society as "The mission of St. John Nepomucene." It cannot in strictness be numbered as one of the eighteen churches that were offshoots of Conewago; yet, there was a close connection between the two places, as they were neighboring Catholic stations, although eighty miles apart; and there was a frequent interchange of Pastors, so that it is difficult in the case of some of them to fix the exact date or duration of residence at one place or the other. All the early German Fathers who lived at Conewago resided also for a time at Lancaster: Fathers Wappeler, Schneider, Manners, Frambach, Farmer, Pellentz and Geissler are mentioned in the list of Pastors from 1742 to 1788. Father Farmer

came to America in 1752, and he was immediately assigned to Lancaster, remaining in charge of the mission for six years; he reported in 1757, that there were two hundred and two German, and forty-nine Irish Catholics in his mission; this number had increased to seven hundred in the time of Father Geissler, who died at Conewago in 1786. The name of Father Richard Molyneux is placed among the Pastors in 1744; he was Superior of the Maryland Mission, and was at Lancaster for only two months, probably on official business connected with the new foundation. It happened that about that time, June and July, 1744, a treaty with the Indians was under consideration, and, in accordance with the spirit of suspicion and hostility towards Catholics that then actuated the dominant faction in Maryland, occasion was taken in the "Maryland Memorial to the Earl of Halifax," to write: "It is certain that at the time of our treaty with ye Indians of the Six Nations, at Lancaster, Father Molyneux, ye principal of our Jesuits, was with them, and there is grave reason to suspect that he went there for no other reason than to dissuade ye Indians from making peace with us." Some time after his return to Maryland, Father Molyneux was summoned before the Governor's Council, to answer some vague charges of disloyalty and treasonable practices; this arraignment may have been connected with the Lancaster incident, although it seems to have had more immediate relation with suspicions of Jacobite leanings and activity; nothing could be proved against him, but Governor Bladen could not refrain from uttering a diatribe replete with innuendo and cant.

As the former Jesuit missionaries decreased in number during the suppression of the Society other clergymen were placed in charge of the Churches which they had founded. There were fifteen priests, none of them

Jesuits, at Lancaster, between 1787 and 1807. Some of them were stationed there for only a short time; but Rev. Louis De Barth was Pastor from 1795 to 1804; one of his assistants was Father Michael Egan, O.S.F., afterwards the first Bishop of Philadelphia. Some of the temporary incumbents were restless men, dissatisfied with their position, and eager to be removed to more inviting fields of labor; one was publicly excommunicated by Bishop Carroll, and another became an apostate.

Father John William Beschter was the first, and the only, Jesuit Pastor of St. Mary's, after the restoration of the Society in America, in 1806; he resided in Lancaster from 1807 to 1812. After his departure, worthy secular Priests, Rev. Michael Joseph Byrne and John Joseph Holland, succeeded, until 1823, when Rev. Bernard Keenan, nephew of Bishop Conwell and the first Priest ordained for the Diocese of Philadelphia, became Pastor. His long pastorate of fifty-four years, from 1823 to 1877, rendered it inexpedient for the Society to resume charge of Lancaster, when the lapse of time had brought about many changes in church affairs. There was trouble with lay trustees in the early days of Father Keenan's administration, but he was enabled to frustrate their pretensions to control ecclesiastical property, as the title was held by the Jesuit successors of Father Henry Neale, and it was transferred to the Bishop of Philadelphia about 1860.

There are now four parishes in the city of Lancaster, which have been formed from the original St. Mary's; and it may be said that all the churches in Lancaster and neighboring counties have their remote origin in the Jesuit foundation of 1742. Many of the rural missions were attended for years from the parent church: St. Peter's, Elizabethtown, was organized as a congregation in 1752; the church was built in 1794,

and, until 1832, it was a mission attached to Lancaster, and attended by the priests of St. Mary's. The cornerstone of the church at Lebanon was laid by Father Beschter, July 23, 1810. The old stone church rebuilt in 1762 was removed in 1881, and St. Mary's Convent and School occupy its site.

In the sacristy of the church is an old record, entitled *"Liber baptismalis, matrimonialis et Funeralis Ecliae Pastoralis Romano-Catholicae, Lancastriae, Satrapiae ejusdem Nominis, Provinciae Pennsylvaniae, Australis Americae."* This old book has entries from 1788, and it contains a list of the pastors from the beginning until the time of Father Keenan.

Lancaster, on account of the large German element in its population, has always been a stronghold of Lutheranism; the tercentenary of the Reformer was celebrated with befitting jubilation by the Lutherans of Pennsylvania, and, as a contribution to the occasion, there was published "The Blessed Reformation—Martin Luther portrayed by himself," by the Rev. John Beschter, Philadelphia, B. Dornin, 1818. A predecessor of Father Beschter, Rev. F. X. Brosius, published "Reply of a Roman Catholic Priest to a Peaceloving Preacher of the Lutheran Church." Lancaster: Printed by John Albrecht & Co. 1796. Many years later, when, in 1879, Father Maguire was conducting a mission in St. Mary's, numbers of Lutherans attended the services, and several were disposed to join the Catholic church; they spoke on the subject to their ministers, and the oldtime rancor was revived—by sermons and pamphlets the people were warned against the errors of Rome as presented by the wily Jesuits. The learned Dr. James A. Corcoran contributed several telling papers to the controversy, which were circulated under the title "To the Good Lutherans of Lancaster, by an Outside Layman." Dr. Corcoran was a pastmaster in

regard to Lutheran doctrine, polemics and literature.

There was no resident Jesuit Pastor at Lancaster after the withdrawal of Father Beschter in 1812; but, the property still belonged to the Society. Even as late as 1831, Father Dzierozynsky, the Superior of the Mission of Maryland, in making a report to Father General of all the houses included under his jurisdiction, says: " Lancaster in Pennsylvania. We have in this town, one of the largest in this State, our house and a fine church, which are now occupied by a Secular Priest, because we have no one to place there, especially one acquainted with the German language, as it is inhabited for the most part by Germans."—*Residentia Lancasteriensis* is entered in the annual catalogue of the Province, with the added explanation, *"occupatur a Sacerdote Saeculari,"* until 1861, when it ceases to be mentioned, having been made over to the Bishop of Philadelphia.

A. M. D. G.

BOSTON COLLEGE LIBRARY

By Rev. William M. Stinson, S.J.

Editor's Note: The second of a series on Some Jesuit Libraries in the United States.

The Boston College property occupies a commanding site of thirty-eight acres in the city of Newton, located at the border line of Boston. The grounds look out over the beautiful Chestnut Hill Reservoirs, and are bounded by these picturesque twin lakes on the east, by Commonwealth Avenue and Beacon Street on the north and south, and by College Road on the west. The library is the fourth of a projected group of twenty-two buildings. All of these, designed by the architects, Maginnis and Walsh of Boston, are conceived in English collegiate Gothic type of native stone with Indiana limestone trim.

The library, in keeping with its important function, is architecturally one of the most salient buildings of the whole college group. Its commanding situation at the junction of Commonwealth Avenue and College Road serves to emphasize it in point of public interest. In such a location a structure of highly individualized type was obviously demanded, and this has been provided by the careful planning of the architects. Externally a structural individuality derives naturally from the library's function as the treasury of books. This is enhanced by the symbolic representation within the walls of the cherished ideals of the Jesuit system of education. By virtue of the more than ordinarily intimate cooperation of the Reverend James H. Dolan, S.J., the then Rector of the college, and his architects, this latest building of the college group has taken on an aspect of a peculiar picturesqueness and dignity and a rich significance of detail. How the design of the building has been governed by obligations arising

BOSTON COLLEGE LIBRARY

out of its position in the group is revealed in a first impression. This is notable in the presence at its north-east angle of the sturdy truncated tower, richly crowned, which supplies the accent requisite to mark the beginning of the group. Contrasting, too, with the more formal elevation which parallels the college avenue will be noted the varied outline towards the east where it relates to an irregular and winding street. Likewise it will be observed how by the arrangement of its plan, it contrives to form a most effective pendant to the Faculty building with which in area and organism it has little actual correspondence.

An immediate entrance to the library is through the tower (known as Margaret Elizabeth Ford Memorial Tower), by way of a beautifully elaborated porch whose large Gothic arch is articulated by grotesques of interesting fancy and surmounted by a frieze of small niches which, with the two niches of larger scale which relieve the austerity of the western face of the tower, will later find their sculptural furnishing. The interior of the tower is devoted to one of the most interesting features of the building in the form of a medieval staircase of stone, curiously balustraded, which rises from the pavement of the lobby to the great apartments of the second floor. The effect of this in so spacious and austere a setting against walls of rugged masonry which rise to a graceful vault high overhead (fifty feet), has a rare measure of romantic suggestion. Underneath the upper landing two Gothic archways provide access to the Assembly Hall on the first floor.

The library is properly approached, however, through the more formal entrance on its southerly facade. Here from a broad platform, one enters the outer vestibule through double doors set in a deep Gothic arch on whose limestone tympanum is carved at impressive

scale the subject of the Sedes Sapientiae, flanked on either hand by the Prophets and Evangelists in processional order. This vestibule, which is reached also on the east and west elevations by doorways, on whose tympana are carved the Ark of the Covenant and the Lamb of God over the book of the Seven Seals, is a low vaulted area from which one may descend to the basement or rise to the ample and impressive lobby which gives access to the Assembly Hall on the first floor and out of which starts the stately staircase to Gargan Hall above. This progression is attended by an impression of constantly increasing elevations, the loftly stone vaulting of the upper reach of the staircase in association with the fine masonry of the walls and intermediate piers and the fine wrought iron of the balustrade making for an effect of decided architectural picturesqueness. The vaults of the apartments rise to a height of 49 feet from the pavement of the first floor.

The Assembly Hall (65 feet wide by 116 feet long), temporarily used as a chapel, is divided longitudinally by two rows of stone piers supporting a richly decorated ceiling in a subdued scheme of coloring. The ample stage, which functions presently as sanctuary, is framed by a proscenium of arching lines with texture of ornament in relief. At the south end of the hall is situated the elevated booth designed for moving pictures.

A corridor accessible from the tower communicates with a group of large and well-lighted seminar rooms which occupy on this floor the wing facing Commonwealth Avenue. To the south of the Assembly Hall are situated the Ladies Reception Room on the east side, and on the west, two smaller Reception Rooms, known as the James Jeffrey Roach Room, a memorial gift of Joseph Smith, and the Carney Room, given in memory of Julia R. and Helen J. Carney.

As one arrives at the upper landing of the main staircase, preparatory to entering Gargan Hall, one encounters the interesting scheme of decorative symbolism which in terms of stone relief and of stained glass distinguishes the various elements of the second story plan. From the lobby itself a most interesting perspective of Gargan Hall is afforded by the huge mullioned window of its stone partition. A doorway at the east of the lobby opens into the Browsing Room, a finely-proportioned apartment with high oaken wainscot and attractive Tudor fireplace of limestone with enframement of oak ornamentally relieved by heraldry and linen-fold. At the corresponding end of the lobby a doorway leads to the offices of the Librarian. The tympana of these two doors and of the two communicating with Gargan Hall are carved with the symbols of Art, Science, Theology and Literature, and high up on the walls in prominent place these interests are illustrated in dual bas-relief in order by outstanding historical exponents—Fra Angelico and Michelangelo, Pasteur and Copernicus, St. Thomas and St. Augustine, Aristotle and Albertus Magnus. In the very center of the staircase, elevated over the big window, is a panel in three-quarter relief of "Christ the King" in striking symbolism of the divine genius of the building.

The chief apartment of the library is Gargan Hall (donated as a memorial to Thomas J. Gargan) where a remarkable note of individuality is given by its stone walls, its rows of large and richly colored mullioned windows and its graceful hammer-beam trusses, supporting a roof of solid oak paneling. Two rows of stone piers of quatre-foil section divide the room so as to provide a series of attractive alcoves on each side for intimate study, leaving the central space for double banks of long tables for the general use. The architectural effect of the apartment is enhanced by its relation

to the Faculty Reading Room beyond, from which it is divided merely by a low-oaken screen of attractive detail related to three lofty stone arches within which is permitted a picturesque vista to the extreme end of the building embracing the big oriel window on the Commonwealth Avenue front. On the wall over this triple arch is a large clock with interesting dial of wrought iron flanked by two carved bas-reliefs with the principle of "Time" as the motive. At the south end of the room, immediately over the doorways in similar rendering, are represented Youth overcoming death and war by knowledge and spiritual guidance, and Youth overcoming pestilence and famine by knowledge and commercial guidance.

From the north-west of Gargan Hall, one enters the Reception Room, one of the most stately apartments of the library. Of unusually effective proportion and interesting fenestration, it terminates at its westerly end in a handsome mullioned oriel and at the east in an imposing mediaeval fireplace of stone with picturesque sloping hood. An oak ceiling on pitching lines, supported by simple-moulded trusses which spring from ornamental wall blocks, gives a fine crowning to the room and with the simplicity of its decoration an impression of singular repose. A salient accent of its design is the heraldic medallion in the centre of the fireplace hood setting forth with interesting fancy the old Boston College and the new.

A door from the upper landing of the north staircase communicates with a narrow stair which within the thickness of the wall leads to the upper level of the tower. Here, related to the big windows which normally express the belfry, is provided a room of the full area of the tower devoted to storage purposes.

The basement floor contains the stack rooms, the receiving, work fan, archive and retiring rooms. The equipment of the building throughout is in accord with the scientific standards, which obtain in the best libra-

ries of the day. Craftsmanship of the first order has been put under contribution in the interest of artistic consistency. The models for all carving were by Mr. Pellegrini and Mr. Hughes of the firm of Irving and Casson; the wrought iron was by Mr. Koralewski of the Krasser company. The motifs of the stained glass, so notable an element of the library, were conceived by the Reverend James H. Dolan, S.J., and designed and executed by Mr. Earl Sanborn in his Boston studios. When one considers that there are 3500 square feet of decorative glass on the second floor of the Boston College Library, a faint conception may be gained of the enormous amount of work involved.

The themes portrayed in this unique window scheme are arranged as follows:

WINDOW OVER GRAND STAIRCASE
AT SOUTH ENTRANCE

TWELVE-PANEL SHAKESPEARE WINDOW

(Gift of Mrs. Daniel C. Buckley, in memory of her husband)

Section I (reading from top to bottom)
Historical Plays

Title Panel:	Shakespeare holding copy of Chronicles of Holinshed, a source book of the Historical Plays.
Panel 2:	Julius Caesar—Speech of Marc Antony over dead body of Caesar. Act III, Scene 2.
Panel 3:	Antony and Cleopatra—A Room in the Palace. Act IV, Scene 4.
Submotif:	Pyramids of Egypt.

Section II (reading from top to bottom)
Farce Comedy

Title Panel:	Spirit of Comedy.
Panel 2:	A Midsummer Night's Dream—Puck's Exploits. Act II, Scene 1.
Panel 3:	Merry Wives of Windsor—Basket episode of Falstaff. Act III, Scene 3.

Section III (reading from top to bottom)
Romance Comedy

Title Panel: Knight piercing the heart of romance.
Panel 2: Taming of the Shrew—Submission of Catherine. Act V, Scene 2.
Panel 3: Merchant of Venice—Court Scene. Act IV, Scene 1.

Section IV (reading from top to bottom)
Tragedy

Title Panel: The Muse of Tragedy.
Panel 2: King Lear—The Storm Scene. Act III, Scene 2.
Panel 3: Hamlet—Apparition of his dead father. Act I, Scene 4.

The two six-panel windows depict six of Shakespeare's prominent male and six female characters.

(Gifts of Lieutenant Governor Frank G. Allen and Winfield S. Quinby.)

WINDOWS IN LIBRARIAN'S OFFICE

Two six-panel windows and eighteen-panel oriel represent American influences in Education and Literature. (Reading up from left hand side.)

I. *South Side, facing Tower Building*

Orators: Patrick Henry, Daniel Webster, Wendel Phillips, Henry Grady, Father Pardow, S.J., Bourke Cochran.

II. *Oriel Window, facing College Road*

Poets: Whittier, Longfellow, Father Abram Ryan, Bryant, Guiney, Joyce Kilmer.

Essayists: Irving, Emerson, Brownson, Holmes, Clemens (Mark Twain), Repplier.

Fiction Writers: Cooper, Hawthorne, Poe, Bret Harte, O. Henry, Hopkinson Smith.

III. *North Side, facing Commonwealth Avenue*

Statesmen: Washington, Jefferson, Marshall, Taney, Lincoln, Roosevelt.

SECRETARY'S ROOM, *Outside Librarian's Office*

One six-panel window representing American historians: Prescott, Bancroft, Bishop England, Parkman, Shea, Archbishop Spalding.

WINDOWS IN BROWSING ROOM

In the five six-panel windows Chaucer and the characters of the Canterbury Tales are depicted with occasional interesting sub-motifs sketched from the chronicle.

INTERIOR WINDOW IN LOBBY OF GARGAN HALL

Genesis of the Book (in memory of Very Reverend Joseph Henry Rockwell, S.J., Provincial of the Society of Jesus, 1918-1922).

1. *Hieroglyphics*: Picture writing of the ancient Egyptians.
2. *Cuneiform*: Characters (wedge-shaped) in ancient Assyrian inscriptions.
3. *Hindustan*: The official language and general medium of communication in India.
4. *Ruthwell Cross*: The most ancient Anglican document extant in this northern area is the inscription in runes on the Ruthwell Cross in Dumfrieshire, Scotland.
5. *Behistun*: For centuries the remarkable cuneiform inscription on the great rock facade at Behistun, in Persia Kurdistan, had been the wonder and mystery of generations of men.
6. *Ulfilas*: Ulfilas invented a Gothic alphabet and translated all the books of the Bible, except the Book of Kings.
7. *Mexican Ideograph*: From the earliest times pictures were the only means of communication among the Mexican people.
8. *Japanese*: The Japanese adapted the Chinese written characters to their spoken language by simply picking out a sufficient number of symbols to form an alphabet of some forty-seven characters corresponding to the simple phonetic elements of their spoken language.
9. *Hebrew Scroll*: The Hebrew scrolls sometimes run to one hundred and twenty feet in length. The library possesses some good specimens of Hebrew scrolls.
10. *Greek Scroll*: The earliest Greek scrolls that have survived, date from the third or fourth century A. D. They were written essentially in the uncial characters of the papyrus rolls.

11. *Book of Kells*: The copy of the Gospel known as the Book of Kells is perhaps the most beautiful book in the world. It dates from the second half of the seventh century, and is probably the work of St. Columbkille. There is a beautiful copy of the precious volume in our library.

12. *Vulgate*: St. Jerome's Latin version of the Bible is the authorized version of the Catholic Church.

WINDOWS IN GARGAN HALL

The window scheme in this Hall embodies a unique and beautiful conception, the work of Reverend James H. Dolan, S.J. The fourteen magnificent windows portray the major courses of study followed in Jesuit Colleges and Universities. Each window is devoted to a particular course or to kindred courses. The arrangement of portrayal is uniform throughout all the windows. In the upper center panels the subject treated in each window is announced by the figure of a youth, standing on the mount of achievement, and holding either the name or a symbol of the subject depicted. The idea of these title panels is that youth, by its knowledge of these subjects, enlightens the world, hence from each, rays of light radiate. In each window, also, the six side panels illustrate characters famous in the subject depicted, reading from lower left up, and the four major panels in the center portray great epochs in the history of that subject or subjects. Here and there in inconstant recurrence throughout the series are inserted rough sketches or cartoons of some person, article or event dealing directly or in symbolism with the main theme.

That the whole scheme illustrates the Jesuit curriculum of studies is constantly emphasized. In the fourteen windows there are fifteen famous Jesuits or events of Jesuit history represented. The figure of Suarez

GARGAN HALL

appears twice; in Philosophy and in Law. In the window devoted to Useful Arts portraits of Fathers Tondorf, Algue and Secchi are found, while in that of the Natural Sciences Father Hagen claims a place.

Each window merits a study in itself. The hasty visitor can form only a very vague impression of the window as a whole. The finer points of technique, the wealth of historical meaning hidden in the major panels, and the enlightening explanation of the symbolism expressed, unfold their beauty only to the interested student.

Beginning at the left as one enters Gargan Hall from the southern stairway, the subjects of this colorful curriculum are arranged as follows:

I. Religion
II. Oratory
III. Poetry and Drama
IV. Aesthetic Prose
V. Modern Languages
VI. Fine Arts
VII. History and Education
VIII. Useful Arts
IX. Natural Sciences
X. Political Science
XI. Philosophy
XII. Theology
XIII. Law
XIV. Medicine

Within the limits of space allotted to this article, it would be quite out of the question to attempt a detailed description of these fourteen windows. Let the window devoted to Philosophy be taken as a typical illustration of the group. Those interested may find a full description of all the stained glass windows and paintings in the various rooms of the library in a booklet published by the library for this year's Commencement Week.

DESCRIPTION OF THE WINDOW DEVOTED TO PHILOSOPHY

The title panel portray the Owl of Wisdom as the shield symbol. The side panels depict, reading from lower left up, the outstanding philosophers:

1. *Suarez*: 1548-1617 — Most eminent of Jesuit philosophers.

2. *St. Anselm*: 1033-1109 — One who deeply influenced Catholic philosophy and theology.

3. *Alexander of Hales*: -1245 — The Franciscan who first attempted to systematize the exposition of Catholic Doctrine following the introduction into Europe and knowledge of Aristotle's complete works. He gave definite form to the Scholastic method and its application to theology.

4. *Duns Scotus*: 1265-1308 — The Celtic philosopher, the "Subtle Doctor". Founder and leader of the Scotus School of Philosophy.

5. *Peter Lombard*: 1100-1160 — Known as "Magister Sententiarum". He also contributed a lasting influence to Catholic philosophy.

6. *Albertus Magnus*: 1200-1280 — Guide and master of St. Thomas. The great experimentalist, who first proved that the Church is not opposed to science, but that Faith goes hand in hand with knowledge. Declared Doctor of the Church, December 16, 1931.

The "Summa Philosophiae" is used as sub-motif.

MAJOR PANELS

Logic, Metaphysics, Psychology and Ethics

1. *Logic*: Aristotle teaching in the Lycaeum gymnasium of Athens, walking among the youths (so the name peripatetic). The quiet, simple scene is well brought out in the green colors of the garden.

2. *Metaphysics*: St. Thomas Aquinas writing the "Summa Philosophiae."

3. *Psychology*: Cardinal Mercier founding the first internationally recognized psychological laboratory at Louvain University. In the background are his beloved city and library in

flames, recalling the devastation of the World War, in which he stood out as one of the noblest and most heroic figures.

4. *Ethics*: A most interesting panel, typical of the thought and symbolism contained in this whole window group. It was difficult to find an apt and concrete presentation of the subject of Ethics. And so a synthetic portrayal was chosen. The study of Ethics is founded on the principle of the Natural Law—"Do good, avoid evil." This great precept is beautifully and skillfully portrayed by the figure of a youth in the centre of the panel bearing a shield on which are inscribed the words: "Age bonum, vita malum." He is encouraging another youth to labor (lower left), while an angel looks on approvingly (upper right). The alternative of this precept "Do good" is depicted in a life of ease symbolized by the head of a woman (lower right), while in the upper right the figure of the devil gazes down upon the youth and sounds the alluring call to a life of pleasure.

WINDOWS IN FACULTY ROOM

This thirty panel, the most gorgeous of all the library windows, is the gift of ex-Governor Alvin T. Fuller.

There is a peculiar fitness in devoting this magnificent work of art in a place of honor to the Epic—the highest achievement of poetry. Boston College is dedicated to the study of religion and the fine arts—this window is the testimony of her creed. Here in rich and pictured beauty are portrayed those great stories of the greatest story-tellers of all the ages—tales that have defied the limits of time and space, because they appealed to the heart of man. And as the human heart is much the same today as it was in the days of long ago, so these quaint old legends, written in the dark backward of time, thrill our hearts as they thrilled the

hearts of those who have gone before us. Thus, we come to realize that all myths make but one web of intertwined pattern, never ending, always changing, yet never wholly changed. There is a golden thread, running through and binding fast together, the world's undying literature.

Great literature has ever been a search for a larger meaning in life as against the easy acceptance of life's routine and ready-made philosophies. Only in it may one readily discover the rich complexity of the living ideas that have made the tradition of humanity. Tradition in literature, the long and varied record of man's efforts to communicate his hopes and aspirations, his disillusionments and his tragedies, his struggles and his triumphs, the endless and paradoxical motives which give life a meaning and a value, in the inner biography of the human race. It is the warp and woof of the world's golden literature.

Here in this captivating window, Homer recalls "the glory that was Greece," Virgil "the grandeur that was Rome," while the chivalry and romance of mediaeval lore are magnificently perpetuated in scenes from the Holy Grail, Legend of Ossian, Beowulf, Le Cid and the song of Roland. Occupying the supreme place of honor, the center window of the oriel, the majestic Dante sings the highest song of Catholic poetry and of mysticism—his Divine Comedy. Coming generations of students will gaze with admiration upon this richly pictured story of the epic and from it will draw inspiration to see in the lamp that is beauty the light that is God.

WINDOWS IN RECEPTION ROOM

Seven six-panel windows (two of which are the gifts of the classes of 1906 and 1914) and one twelve-panel oriel window (the gift of the class of 1904) depicting the seals of fifty-four Jesuit Universities and Colleges in North and South America.

WINDOW IN FORD MEMORIAL TOWER

A group of six panels illustrating the contribution to the civilization and culture of the two Americas by members of the Society of Jesus.

1. Father De Smet among the Sioux Indians, 1868.
2. Canadian Martyrs, canonized 1930.
3. Father White celebrating the first Mass in Maryland, 1634.
4. Paraguay Reductions, 1609-1767.
5. Jesuit Missions in New Spain, 1638.
6. Pere Marquette discovering the Mississippi River, 1673.

PAINTINGS

During this year, the art of painting has added a rich contribution to the beauty of the library. Inspiring oil paintings (gifts of generous benefactors) have been hung in the Ladies' Room, the Librarian's Office, the Reception and Browsing Rooms. Among these sixty-four added treasures, several are of outstanding merit and value. Among these may be mentioned:

RECEPTION ROOM

The Coin of Tribute:	An original of Benjamin West.
The Hospitality of Julian:	A very fine piece of work of the early 18th century French school, reflecting Italian influence. In original Florentine frame.
Magdalen at the Feast:	Copy of one of the Veronese followers of the 16th century.
Woman taken in Sin:	Very near an original painting of the 17th century. "A painting calling out the response of immediate attention."
Judith and Holofernes:	Supposed to be an original of Guido Reni. On the back of the painting is an attestation made by the Academy of Bologna in Italian and English that this is an original of Reni.

Two Landscapes:	Originals of J. Francis Murphy, a famous American artist. Very beautiful specimens. "The light that never was on sea or land. The consecration and the painter's dream."
Benedictines in the Oratory:	Two originals of Francois Marius Granet.
Mass in Benedictine Chapel:	French School, 1800-1830.

A catalogue of the Metropolitan Museum of Art, 1905, describes the first of these two paintings. Granet shows his power especially in his treatment of light and shadow.

BROWSING ROOM

Dante and Virgil Meeting Homer:	Very good copy of well known painting. French school of 19th century.
Death of Cuchullan:	Large canvas by Darius Cobb. Historically accurate in garments, implements of war, etc.
The Virgin Mary:	Good, genuine, sound picture.
Lady Chapel, Chester Cathedral:	Original by H. C. Dunbar.
The Magi:	Extremely rich and beautiful coloring. Unknown author. 18th century, Italian. Reflects Venetian School.

LIBRARIAN'S OFFICE

Madonna and Child:	Old copy of known painting, end of 16th century.
Spring on the Seine: *Notre Dame of Paris*:	Originals by well known American painter, H. C. Dunbar.
Holy Family:	Italian picture, reflecting French influence, 18th century. Technically well done.
Evening:	Original, George Innes, American School, 1825-1894. Innes' works are eagerly sought by collectors.

Spanish Grandee and Son:	A valuable painting. End of 17th or first half of 18th century. Obtained from the widow of Dr. Dwight of Harvard.
Indian Encampment:	Genuine, Ralph Albert Blakelock, American School. A genuine Blakelock tells its own story.
Holy Family:	Carlo Maratti, 1625-1713. Maratti was called "Carluccio dalle Madonna."
The Cardinal's Siesta:	Original, Hy. Walker D'Acosta. A little gem. Presented by Mrs. George Gardner Hall.
Visitation:	Italian, type of Raphael School, 17th century. Quite out of the ordinary and a most interesting study.
St. Francis of Assisi:	17th century. Copy of Spanish School. Fine work.
Landscape:	Genuine of J. Appleton Brown of the American Academy. "Who is not stirred by the soft tone of his landscape achieved by the witchery of his brush."

It is in this colorful and inspiring setting that Boston College Library functions. The library's first service is to the faculty and student body of the college. Members of the Extension, Graduate and Law Schools also draw upon its resources, as do many students of other colleges, Catholic and non-Catholic, in and about Boston. The summer school, offering seventy courses of study, makes constant demands on the material at its disposal. Boston College is for non-resident students only, and naturally, the library hours are arranged in accordance with the college schedule. It is open on class days from 9:00 A. M. till 5:00 P. M.; on Saturdays from 9:00 till 12:00; and on Sunday afternoons from 2:00 till 5:00 o'clock for visitors.

The library staff at present consists of the Librarian, Reverend William M. Stinson, S.J.; Assistant Librarian, Mr. John M. O'Loughlin; Reference Librarian, Mr. George P. Donaldson; Head Cataloguer, Mr. Norman A. Castle; (all graduates of the college), and

Secretary, Miss Anne Lynch. There are departmental libraries in the Chemistry, Biology and Physics Departments of the college, and in the Law School. Entry cards, however, for these collections, except that of Law, are filed in the main catalogue in Gargan Hall. One of the most gratifying features of the library's development is the fact that during the school year just ended the general use of the library has at least doubled. The circulation of books has increased from 16,852 (May 1931-April 30, 1932) to 21,422 (May 1932-April 1933). The policy of the library has always been predicated on the assumption that progress, if it were to mean anything, must be slow and natural growth. And experience of these pioneering years seems to justify this belief.

In the Browsing Room attractively bound sets of standard authors and individual volumes are arranged on the open shelves, inviting the student to browse among their enlightening pages and thus cultivate a closer friendship with these well-known writers.

The fourteen study-alcoves in Gargan Hall are well supplied with the ordinary books of reference, and here also accommodations are provided for "Reserve Sections" of volumes recommended by professors as collateral reading in various class subjects.

The book cases in the Reception Room contain copies of incunabula, many rare volumes, specimens of famous presses, and richly bound volumes; these last largely the gift of one of the library's generous benefactors, the Right Reverend Monsignor Arthur T. Connolly.

From the east end of the Reception Room, a small door opens into the Faculty Room. This quiet and beautifully furnished room contains the Migne Patrology, some elaborately bound editions of the Fathers, and a rapidly growing collection of theses offered for

degrees by students of the Graduate School. This collection is constantly referred to by aspirants for higher degrees.

The stack room (158 feet by 63 feet) covering the main sweep of the basement floor is an installation of the Art Metal Company. It consists of two tiers, with a mezzanine floor of marble between them. This equipment is not yet completed. At present, steel stacks give accommodation for 100,000 volumes; the rest of the shelf room is provided by temporary wooden cases. When the steel stacks are finished, space will be available for 385,000 volumes. At the time the library moved into the new building (March 1928), it contained approximately 60,000 volumes. It now numbers about 130,000. The books are catalogued and classified according to the Library of Congress system.

According to this system, now firmly established as an integral part of the economy of over four thousand libraries in America, all literature is divided under the headings:

A	Polygraphy	N	Fine Arts
B	Philosophy—Religion	P	Language and Literature
C-G	Historical Sciences	Q	Science
H-K	Socio-Political Sciences —Law	R-V	Applied Sciences— Technology, etc.
L	Education	Z	Bibliography
M	Music		

Various subdivisions of these main classes are provided for by letter combinations and numbers, *e. g.*, under P (Language and Literature), we have:

P	Philology and Linguistics
PA	Greek and Latin philology and literature
PB	Modern European languages
PC	Romance languages, etc.

The Library of Congress system of classification and cataloging was chosen because with it, and by use of

their printed catalogue cards, we hoped to catalogue and classify our books more quickly and economically and with better results than by any other available method. Nor have we been disappointed in this hope, though we have to admit that the system leaves very much to be desired in the classification of many Catholic works. But this same difficulty exists in other classification systems in common use. The only hope of a practically helpful solution of this big difficulty lies in the completion of a catalogue of Catholic works sponsored by the Catholic Library Association. Work on this catalogue has been carried on for some years now by a committee of this association, and considerable progress has been made. A Fellowship in the Library School of the University of Chicago for the school year 1933-1934 has been awarded to Miss Jeannette J. Murphy, the most active and enthusiastic member of this catalogue committee to carry on this work, and definite results are confidently hoped for as a result of her Fellowship year. Cataloguing must, from its very nature, be a tedious undertaking, and this most important work is still far from completion.

In the progress of Catholic libraries more and more attention is being devoted to Catholic periodical literature, especially to that of earlier days. This very desirable interest has been accentuated no doubt by the publication of Rev. Paul J. Foik's volume, "Pioneer Catholic Journalism" (U. S. Catholic Historical Society, 1930), and Reverend Apollinaris W. Baumgartner's thesis, "Catholic Journalism in the United States, 1789-1930" (Columbia University Press, 1931). Surely these pioneer efforts in Catholic periodical literature merit preservation and study because of their wealth of historical information, and, in many instances, because of their literary richness. In the periodical department the library endeavors to hold complete sets of few, rather than broken sets of many magazines.

The outstanding Catholic periodicals, especially those of earlier date, claim special interest. It is a most cherished desire to fill in one gap (1863-68) of the "London Tablet" and so complete the set of this representative Catholic weekly, begun in 1840, and still appearing stronger than ever. During the past year, through the acquisition of the rare volumes 1871-1875, the set of the "Ave Maria" was completed. Among the treasured magazines are: "Jesuit Sentinel," Boston, September 1829-January 1834; complete runs of "Catholic Historical Researches," "Dublin Review," "Irish Monthly," "Catholic Directory," etc. At present the magazine list carries 18 weeklies, 6 semi-monthlies, 86 monthlies, 3 bi-monthlies, 41 quarterlies and 5 irregular publications.

In 1932, the library published a catalogue of "Books, manuscripts, etc., in the Caribbeana Section (specializing in Jamaicana) of the Nicholas M. Williams Ethnological Collection." This catalogue contains 133 pages and lists 1674 items (since increased to 2000) as follows:

	Items		Items
Discovery	1- 171	Mexico	767- 888
Jamaica	172- 541	Central America	889- 963
Haiti	542- 647	Piracy	964- 1047
Cuba and Porto Rico	648- 698	Slavery	1048-1274
Lesser Antilles	699- 766	General Works	1275-1674

Five hundred copies of this catalogue were printed and sent to well-known libraries and interested scholars throughout the world. Many very laudatory replies were received in answer. In due time, the library plans to issue like catalogues for the other sections of this Ethnological Collection, notably the "Africana" (5,000 items) and the Judaica" (2,000 items). Owing to the untiring energy of Father Joseph J. Williams, S.J., and the gratifying success which has attended his

scholarly publications. "Hebrewisms of West Africa"; "Whence the Black Irish in Jamaica"; and "Voodos and Obeahs", the Boston College library has won favorable recognition from several famous libraries and outstanding scholars in Europe and Africa as well as in our own country. It is the only library in the western hemisphere listed for its Africana collection by the International Institute of African Languages and Cultures.

Among its many treasures this Caribbeana catalogue lists rare copies of Las Casas, Herrera, Munoz, Novarrette, and eight copies of Peter Martyr. One of the latter (listed as item 118) is the excessively rare edition of "Basileae, 1533" with wood cuts by Holbein. Only four other copies are generally known, viz: British Museum, the Church, Carter Brown and Lenox Libraries. In this collection, we have also (item 471) a very rare copy of the "Laws of Jamaica," printed in 1683. This was thought to be a unique volume but correspondence with the principal libraries, at home and abroad, has located seven other copies. This is the original "Collection of the Laws of Jamaica." Two more excessive rarities in the Williams' "Judaica Collection" must be mentioned. "Esperanca de Israel," by Menasseh Ben Israel, claims that the Anglo-Saxons were the descendants of the Lost Tribes. It was intended to curry favor with Oliver Cromwell to obtain the readmission of the Jews to England. "Americans no Jews," by Harmon L'Estrange, submits an answer to Thorowgood's claim that the American Indians were the Lost Tribes.

The college library of today aims at being a treasure house for the literature and history of the world. It ought then, if true to its ideal, give a place of honor to the literature of "the land of memories and of history." This thought, accentuated by the fact that Boston College is in a notable Irish Catholic locality, naturally

suggests featuring the Irish section, numbering some two thousand volumes. In this collection are many of the very rare and much desired volumes and pamphlets of Irish history, ancient and modern, of antiquities and architecture. More than once, scholarly investigators have found here volumes that they have searched for in vain in other large libraries. Surely, there is a wealth of Irish history and proof abundant of the high standard of Irish scholarship treasured up in such sets as "The Irish Text Society"; "The Irish Archaeological Society"; "Transactions of the Royal Irish Academy"; "Ordnance Survey Letters" (O'Donovan); "National Manuscripts of Ireland" (O'Donovan); "Annals of the Four Masters," etc. A printed catalogue of this Irish section will be issued in due time.

In writing an article on the library of a Jesuit college, one wishes that he could put before his readers the information contained in three chapters of Reverend Thomas J. Campbell's volume, "The Jesuits, 1534-1921". These three chapter. Culture (XI), Colleges (XXVII) and Literature (XXVIII), constitute a most interesting honor roll of Jesuit achievements in various fields of educational, scientific and literary efforts. It would indeed be difficult to state with any degree of accuracy the number of authors the Society has given the world from the time of its foundation in 1534. Few, perhaps, would agree with the statement made by Father Campbell in his history (p. 368), "In his 'Bibliothèque des écrivans de la compagnie de Jésus', Sommervogel has already drawn up a list of 120,000 Jesuit authors, and he has restricted himself to those who have ceased from their labors on earth and are now only busy in reading the book of life." The question suggests itself, Did not Father Campbell add one zero too many in this statement? However that may be, "the literary activity of the Society during the seventeenth and eighteenth centuries was so

great that the enemies of the Church complained that it was a plot of the Jesuits who, being unable to suppress other books, had determined to deluge the world with their own publications."

For the past two years, the library has been working on a catalogue of all its Jesuitica with the intention of publishing it in printed form. Up to the present, considerably more than three thousand items have been listed, and there is yet much to be done. Of course, it is no more than a dream, and a foolish one at that, for any single library to ambition a complete Jesuitica collection. But that fact ought not to deter the librarian of any Jesuit college from gathering as rich a collection as he may of these items. This has been, and, please God, will continue to be, the policy of Boston College Library. Many Jesuit treasures have been acquired, of which any library might be proud. Outstanding among these is a collection of "Jesuit Missionaries' Annual Letters from Brazil, Philippines, Cochin-China, Tibet, Japan, China, etc.", (Rome, Venice, Milan and Naples 1580-1661), 40 volumes, 12 mo., old vellum. This valuable set was purchased from the famous Maggs Brothers of London. The description of this treasure was given in detail in their catalogue No. 429, pp. 56-60, and the comment made: "These Annual Letters are all of the greatest importance, being, in many cases, the earliest authentic account of the first travels by Europeans in the far East, as well as being the original records of the Missionary Labours of the Jesuits. . . . All of these Relations are scarce and many of them of the greatest rarity, and it would be almost impossible to form another such collection as this. It may be noted that several of the Jesuit Fathers, the authors of these letters, afterwards suffered martyrdom in Japan."

Of the Relations from North America the library has, besides the splendid, workable edition of the com-

plete Relations brought out in seventy-three volumes, under the editorship of Mr. Reuben Gold Thwaites in 1901, one of the original Relations listed as follows: "Relation de ce qui s'est passé en la Nouvelle France en Années 1640-41. Envoyée au R. Père Provincial de la compagnie de Jésus, de la Province de France. Par le P. Barthélémy Vimont de la mesme compagnie, supérieur de la Résidence de Kébec." 12 mo., paper boards. Paris, Sebastian Cramoisy, 1642. This is the first issue of the only edition. The Relation contains mission news; war with the Iroquois; its progress and negotiations for peace; Tadousac Mission; report from the Huron country by Lalement, June 1640 to June 1641; first mention of Niagara Falls as Onguiaahra and an inter-lined Huron prayer. This is a good copy, except for a few slight stains and contemporary name on title, and the fact that twelve pages in the Huron supplement are supplied in Mss.

Nothing delights the heart of a librarian more than to speak at length of the book treasures committed to his care. However, in this instance, such ardent enthusiasm must yield to the cold facts of time and space, as well as to the reader's patience. But a whole hearted invitation is ever open to visit Boston College Library and to wander among its realms of gold.

On the occasion of the library's dedication, June 13, 1928, the architect, Dr. Charles D. Maginnis, in the quaint and pleasantly dramatic part of presenting the keys of the building to the Rector of the College, told briefly and classicly how it came to pass that the buildings of the new Boston College were reared in the spirit of Gothic beauty:

"As one thinks back to its rather adventurous inception, one is gratified by the security of Father Gasson's title to the vision which first perceived such an eminence as this ground with buildings and peopled with a multitude of students. General testimony supports

it, his successors unanimously proclaim it. Doubtless to him also is due the wisdom of the measure by which there was established at the very outset the large relation of building to building in completed picture, giving thereby to Boston College, in this type of organized design, priority among the Catholic institutions of America.

The acquisition of this superb property was surely a triumphant beginning and deserves to be a notable item of College history. The challenge to the architects which resided in its dramatic elevation, in the immensity of its vistas, in the natural and cultivated richness of its immediate frame, was clear and unmistakable. Here, in enduring stone, was to be raised an adequate and convincing symbol of the genius of a unique institution of learning. The College had resolved not to build selfishly. It had preempted a vivid space in the proud suburb of a great city. It must manifest itself, therefore, in such terms of beauty as to satisfy at once the impulse of its own high self-respect and a distinct communal obligation.

What should those terms be? For the architectural style was yet to be determined. No mathematical street leads to University Heights such as would suggest the availability of those styles of architecture which, like the Classic and the Renaissance, depend for their impressiveness on literal balance and symmetry and axial vista. One approaches on curved and oblique lines with constantly shifting perspective. Only a great tower over-topping the trees could adequately focalize the group under those circumstances. This was the first conviction which emerged from the study of the architects. With this large peg to hang the fancy on, the choice of Gothic was almost inevitable. Time only emphasizes the fortuitousness of this choice. You are familiar with the high estate of this beautiful tradition. History has no record of a system of architec-

RECEPTION ROOM

ture which expresses so eloquently the genius of the Christian idea. To the felicity, the poignant beauty with which it testified to its religious inspiration in the ancient days, we have still living the majestic witnesses at Amiens, Chartres, Paris, Burgos, York, Gloucester, Canterbury,—a unique literature of stone which retains a marvellous potency over the modern imagination. Now and then down the years from 1600 shifting philosophies have sought to relegate it to the sphere of archaeology, but its ingratiations seem to be imperishable. I know of nothing in the history of modern architecture, for instance, more curious than its present vitality. And I venture to say that this medieval art has never been, since 1600, so skillfully, so beautifully, so sympathetically exemplified as in this present hour in the churches, universities, and colleges of this country. Clearly the spirit of man is not to be satisfied with machinery. One is startled by the vividness of the reaction which has carried into our age in such flood this current of ancient Catholic sentiment. We see it even glorifying proud seats of learning behind whose walls is cultivated a haughty and fearful detachment from its implications.

In the face of this development, whatever its significance, do we not perceive how becoming it is that this institution, born as it were to this great artistic heritage, should wear a Gothic countenance—a fair and proud countenance, which should grow with the years radiant and luminous as the soul behind it?"

A. M. D. G.

OUR NEW NAZARETH

By Walter J. Malone, S.J.

The Novitiate and Juniorate for ours in the Philippines had not always been so fortunate in its home as it is now. A Novitiate had been founded here as early as 1617 at a time when the Philippines was a Province of the Society and the country that is now supplying it with so many of its missionaries could hardly have thought of a Novitiate of its own. The ruins of this first House of Probation and Studies still stand near the Church of San Pedro Macati outside Manila. The Novitiate had led a turbulent and much interrupted existence down through these three centuries and during the past few decades our Novices and Juniors had been moving from one house to another with no independent abode of their own.

And now the kind Providence of God has inspired one of His generous servants to make it possible to have an ideal home of our own. She to whom we are so indebted, would have her name kept secret. But that will not prevent us from seeing under the holy joy and bright hope of this great event in the history of the Mission, the generosity and zeal of the one who brought it all to pass, as it will not prevent the Community at Novaliches from remembering in their daily masses and prayers their unknown benefactress in America across the seas.

It was on the Feast of the Immaculate Conception, then, December 8, 1931, in the late afternoon, that a small party motored out along the north road leading from Manila. They were heading for the intended site of the New Jesuit Novitiate, the Novitiate of the Sacred Heart as it was to be canonically designated.

The turning of the first sod was a private, informal affair. After the blessing, His Grace, the Most Reverend Michael J. O'Doherty, Archbishop of Manila, drove home the shovel into the stubborn soil turning over a patch of rusty-colored earth. The Right Reverend James McCloskey, Bishop of Jaro, was next; then Very Reverend Father James T. G. Hayes, Superior of the Jesuit Missions in the Philippines, and after him each of the small group of Jesuits there assembled. Refreshments awaited the party at our little residence nearby; then back to Manila at sundown, with the world none the wiser.

The intervening year was a hectic one. It saw the Ateneo go up into a mid-August night in a column of smoke and flames. It saw the hurried readjustment that followed: the San José Seminary departing from its spacious home on Padre Faura for the narrow quarters of the Mission house, adjoining the College ruins. It saw the Novices, Juniors and Philosophers who had lived under the same roof with the Seminarians take flight to the Santa Ana district, there to await the time when they could set out for their new Nazareth. La Ignaciana, the Retreat House on the Pasig River, would be their home for the next four months.

The Ateneo was thus able to open at its new site on Padre Faura, within a month's time. It was nothing short of providential that such an arrangement could have been made at all. And it was no less providential that the new novitiate was nearly completed. There were, however, the usual delays, unforseen difficulties and inevitable squabbles with the contractor. Finally the day came. Meantime Father Provincial had arrived in the Islands on his visitation and we should have the pleasure of his presence at the opening.

The inauguration ceremonies that were to last for

three days, had been announced and featured in a special supplement in three of the Manila newspapers, the English, Spanish and Tagalog dailies. The friends of the Society had been personally invited and all Catholics and the public in general were to be welcome.

Once more, this time on the Feast of the Epiphany, January 6, 1933, cars were sallying forth from Manila along the north road, bound for a little hill outside the town of Novaliches. But now it was not two or three, but a steady stream of autos that like the caravans of the Wise Men were coming to adore the King in His new home. The visitors began to arrive at about four p. m. and were royally welcomed at the gate by one of the local brass bands.

What a different sight from the grass mound of a year ago met the eye as they drove in from the main road! A long, white, cement structure of two stories now rested on the hill. The building, an island in a sea of sunlight, fairly beckoned with its shadowy halls and graceful arches, that whispered of cool and peace. The cars drove up and under the triple-arched porte cochére. This was crowned in front with a huge medallion on which was inscribed the Holy Name. This in turn was imbedded in a heavy arch that spired upward in what resembled an ornate lance-head. The roof of this heroic entrance receded into the front proper of the building with its bas-relief panels, Rose window, and rich billowing curves of Spanish Mission architecture that mounted to the white cross over all.

A double tier of cloisters ran out on either side of the entrance, a row of Round arches below and above a parapet panelled with a honey-comb design of tiles and mounted by twisted pillars that rose to meet the sloping red tile roof. A balcony with its penthouse supported on two pairs of columns stood out solitary at the head of either wing.

His Grace, the Archbishop, had now arrived. After an exchange of compliments, His Grace vested for the ceremonies. Assisted by Very Reverend Father Provincial as deacon, Reverend Father Raymond R. Goggin, Master of Novices, and Vice-Rector of the new house, as sub-deacon, and with Very Reverend Father Superior as master of ceremonies, the Archbishop proceeded to the blessing and laying of the corner stone. After this the procession, led by the Novices, Juniors and Philosophers, chanting the responses and liturgical hymns prescribed, moved off to the center of the building. The Domestic Chapel was here solemnly blessed, and then the entire building. Meanwhile the Blessed Sacrament had been brought from the chapel of our residence nearby and had been reverently deposited on an improvised altar in the outer cloister. From here the Archbishop carried the Blessed Sacrament in procession to the newly blessed chapel for solemn benediction. The King had crossed the threshold of His new home and was now being raised aloft on His throne for the adoration of all.

After benediction the Archbishop delivered a very inspiring address to the congregation that packed our artistic chapel. He congratulated the Jesuits on their great undertaking and called down God's blessing on the work.

A merienda was then served and we started back for Manila, tired but happy, while Very Reverend Father Superior remained behind and watched the lights of the last car go groping down along the new road.

The number of those attending was roughly estimated at between two and three hundred and considering the time, a week day, and place, this seldom frequented spot along the quiet Manila-Ipo Road, the number was quite large. The various Religious Orders and Congregations were all represented and the dif-

ferent brown and white habits lent color to the procession. Many great friends of the Society and prominent persons in Philippine circles were present. Mrs. Sofia de Veyra and Doña Isabella Regalado, both very apostolic and well-known Catholic women in Manila; Mr. Ventura, Secretary of the Interior; Judge Romualdez, former Chief Justice of the Supreme Court; Mr. Ynchausti, a prominent Inter-Island shipping magnate, and a Señor Perez, who had befriended the Spanish Jesuits in the recent suppression, were the sponsors chosen for the ceremony.

The next day, Saturday, there was open house. Sunday, January the eighth, the feast of the Holy Family, found us on our way out to attend the first Mass in the new chapel. His Excellency, the Most Reverend William Piani, Apostolic Delegate to the Philippines, was to be celebrant. He arrived at eight a. m. and the brass band was on hand to escort him to the front door where he was welcomed by the Community. He then vested for Mass and we gathered round with our friends at the Holy Sacrifice to thank Our Lord, for it was good for us to be here at the first of the many Holy Sacrifices that would be offered up in this chapel and we asked that with Him in our midst, our family would grow daily more and more like the Holy Family of Nazareth.

After the Mass, the Apostolic Delegate in a stirring address in Spanish expressed the heartfelt gladness he experienced at the thought that this house was now the house of God, the holy house of Nazareth. He went on to remind us that here countless Apostles would be born, nurtured and fed with the manna of grace and the bread of the strong and would come forth armed with the fortitude and zeal of other Xaviers to plant the standards of Christ in the islands and to be the bulwark against heresy and Protestantism.

Benediction of the Most Blessed Sacrament followed and thus ended the ceremonies. Breakfast was then served. Upwards of five hundred were thought to have visited the house in the course of the morning. What impressed the visitors most of all were the lightsome chapel and the ever-changing panorama that was stretched out before them as they gazed from the upper cloister that extended out and around the end of the chapel wing like the broad and exhilarating promenade deck of an Empress liner. Before noon we were again heading towards Manila.

And now the last farewell to the Pasig. Bright and early on the morning of Monday, January the ninth, we were bouncing over the dusty road for the last time. Arrived, we bustled about trying to settle down. But we could not help entertaining that comfortable feeling which came over us with the thought that now everything was before us,—our work was just beginning and there were days and years to do it in.

We had escaped the stentorian radios of Padre Faura, the strident grating of its trolley cars, and the fierce honking of the yellow cabs that streamed from the nearby station. We should not longer hear the plaintive Kundimans or native songs that issued from barge and banca on the Pasig. Instead,—there lay before us now a scene of peace and dazzling splendor.

The Nortes were hustling through the coarse cogon grass that lay matted on the hill sides or stood up tall as a man in the hollows. A group of flame-flecked santols hid our old residence nearby and clumps of trees burst up here and there throughout the sea of green. A wooded spur of the towering blue Cordilleras ran down into this country of rolling hills and grassy plains. Last night a full moon had condescendingly played host to us in our first night at the new home while the lights that blinked up from Manila twenty-

three kilometers away told us that we were not irrevocably removed from our old stamping grounds. And now, the lone silver strip in the western horizon that was Manila Bay was flashing in the sun. Soon that orb would be plunging in a burst of glory behind the dinosaur-back of Mariveles, the mountain promontory that bottled in the bay from the North.

As our eyes took in the whole grand panorama, they could not help but turn to the center whence radiated all that beauty, to Him Who was the cause of our joy. We thanked Him for His great kindness and prayed that we would not betray the trust He had reposed in us but that from this mountain of Prayer and Solitude would go down an ever-swelling army of Apostles to carry the light of the Gospel into the cities of their own and out to the far corners of the Archipelago.

A. M. D. G.

NOVITIATE OF THE SACRED HEART, NOVALICHES, P. I.

AN APPRECIATION OF THE REV. JOHN H. O'ROURKE, S.J.

By Rt. Rev. Msgr. John L. Belford, D.D.

Editor's Note: This appreciation of Father O'Rourke, written so whole-heartedly by his friend, the Right Reverend Msgr. Belford, D.D., we think should be no longer kept from our readers, and we feel sure that all of them will be glad to hear how high was the esteem in which Father O'Rourke was held by those who knew him intimately. The Woodstock Letters thanks the Right Reverend Monsignor for this beautiful expression of his regard for Father, as also for permission to print the same. We trust that it will whet the appetite of all for a sketch by one of Ours of the man who could elicit such warm praise from an intimate friend. April 26, 1933.

I became acquainted with Father O'Rourke when he was the Novice Master at Frederick. That is almost forty years ago. When he left Frederick to begin his remarkable career as a writer, preacher and retreat master, we became intimate friends. He gave missions and retreats for me and conducted three of the pastoral retreats to which I was assigned in Brooklyn. He was a frequent visitor at our house, and we corresponded regularly when he was not in our city. As Rector of Brooklyn College, he was one of my neighbors. I am sure no one outside of the Society knew him any better than I did.

First of all, he was a priest. That means that he brought to the sanctuary real manhood. On that foundation he built up the graces which God gave him, and which made him so admirable and so useful. With him, our Lord was not a stranger or even an acquaintance. He was an intimate friend and companion. Association with Christ in prayer, communion,

mass and the work of the ministry established a union so complete that he must have felt, though I am sure he would not presume to say it, "I live, now not I, but Christ liveth in me!" When he was ordained, he flung himself at the feet of his Master and begged Him to accept him and use him in any way which might please Him. That prayer he never modified in the long and arduous years of his fruitful ministry.

No one knows what passes between the soul and the Lord. But we can imagine and conjecture. From the words and works of our friends, we can deduce their motives and aspirations. When we find a priest who will not waste a moment or allow an opportunity to pass, we can know that he understands his responsibility; that he is a faithful servant who is always watching—one who has heard the call, "Follow me," and has never ceased to walk with the Master. That man has learned how to say, "His will I do always." But Father O'Rourke exemplified the sublime declaration of Christ: "I have a Baptism with which I am to be baptized! How am I straitened until it be accomplished!" He learned from St. Paul to work on the principle of spending and being spent for God and the Church.

In the life of religion there is no office of greater importance than that of the novice master. Provincials and rectors govern and direct the members of the community. But the novice master stands at the door to admit those whom he has trained and on whom the future of the community depends. When a master retains his office for seventeen years, he proves that his superiors consider him efficient. When he retains the regard and even the affection of the novices, he shows that he has done his work well. To this add the evidence given by the character and the work of the men he has trained. All these establish the fact that he did his work well.

Busy as he was in the novitiate, he found time to read and study. Needless to say, he read wisely and deeply. There he gathered the store of information which he employed so effectively when he came out to write and preach through the whole country. Most of those who have read his stories of the Holy Land think he lived amid the hills which Jesus loved. Little does it appear that these stories are the work of one who has seen the hills only through the eyes of others. Yet, by voice and pen, Father O'Rourke has enabled countless thousands to visualize the life and death of our Saviour.

St. Andrews is, to a great extent, his work. It shows that he was more than a teacher. Students and teachers usually lack the practical qualities required in a builder. They know much, but they are not able to organize or execute material works. The noble building on the Hudson reveals the mind and heart of the builder. It is the fruit of his long experience, his wide acquaintance and his great influence. He knew what was needed. He had the courage to undertake it, and the ability to produce it.

When he was given charge of the *Messenger*, he made it one of the best religious publications in America. He worked day and night to increase the circulation. Not only did he write much for it; his knowledge of men and the deep regard they had for him enabled him to secure from, in and out of the Society an abundance of excellent matter. He went from place to place to preach devotion to the Sacred Heart, and he kept it alive in his hearers by inducing them to read and persuade others to read the *Messenger*. Under his care the magazine became much more influential and productive.

While he was editing the *Messenger* he acquired his reputation as a preacher of pastoral retreats. This was his best work. It made him, so far as the clergy

are concerned, the best known and best loved Jesuit in the United States. He was not a mission preacher. He was essentially a retreat master. Some priests may have given better retreats, but in this country no one has given more. No one has pleased or helped so many. In my forty years of priesthood I have made many retreats. As I recall them, there are just a few retreat masters who shine. The memory of their instructions will never die. Magnien, the Sulpician, Pardow and Halpin, the Jesuits, were grand. But none of them gave so many retreats, none was so versatile, none quite so popular as J. H. O'Rourke.

But my friend did not confine his work to retreats for priests and nuns. He never rested. He preached in most of the important churches and cathedrals. He was in demand for Lenten and Advent courses. He preached at dedications, anniversaries and consecrations. With tireless zeal he went from place to place bearing the good tidings as well as the blessed influence of a true priest and a loyal son of St. Ignatius.

As Rector of Brooklyn College he made hundreds of friends for the College and for the Society. He knew his limitations. He placed the conduct of the school in the hands of an ideal Prefect of Studies and devoted his time to the work of making the College known and securing funds to reduce the enormous debt it carried. No one could be more obliging, no one more humble. When he could not send a preacher or confessor or even a priest to say a Mass, he would go himself.

Zeal made him waste his strength. He loved to hurry from place to place. It was a delight for him to preach in Boston in the morning, and in New York the same night; to give the three hours agony in Baltimore and the Passion Sermon a few hours later in Brooklyn. But travelling for him did not mean luxury.

For many years he acted on the mistaken belief that poverty would not permit him to use a Pullman car or to eat his lunch in the diner. Frequently his clothes were so shabby that his friends would force him to accept a hat, a coat or a pair of shoes. He never wasted a dollar on himself. But he was always a gentleman. He was clean, neat and courteous. He believed that the priest should deserve respect; that the priestly office demands priestly manners.

His work as a retreat master made him intimate with many priests and bishops, but it never led him to compromise principle. Expediency was no part of his equipment. Like John the Baptist, he branded wrong wherever he found it. While he was full of charity, his devotion to truth made him hate sham and pretense and condemn every intellectual and moral error.

Father O'Rourke's piety was not obtrusive. What passed between the Lord and him no one will ever know, but there is abundant evidence that he must have vowed, or at least resolved, never to miss an opportunity to serve God or the Society which he loved and of which he was so admirable a member.

While he was never physically strong, he was a tireless worker. As soon as he finished one work, he was ready to begin another. He would not rest. Many a time, when his health demanded attention, he refused to consider it in view of some engagement to which his superiors had assigned him. Nor was he a stranger to suffering. For many years pain was his constant companion. At one time he tasted the bitterness which Job endured in an illness which has made many a man lose his mind. But he bore it with singular patience and magnificent courage. His cure was wonderful, if it was not miraculous.

Already aged and weakened by years of labor, he had two major operations in New York, but he went

to the table with a smile and never murmured or complained during his long convalescence. As soon as he could resume his work, he took up his loved retreats. To them he brought, in these latter years, something of the shadow in which he walked. He spoke as one who had been in the Valley and was familiar with pain and with death.

But he never ceased to hurry. He knew his time was short and he pressed on, gathering merit while he waited for that last call which everyone must answer.

An illustrious member of a glorious company, he did not look down upon anyone. He revered the priestly office and he looked upon every priest as a brother. No one did so much to establish and maintain cordiality between the Society and the secular clergy than this gentle, zealous son of Ignatius, whose voice and pen were worn out for the greater glory of God.

A. M. D. G.

Obituary

FATHER GEORGE LAWRENCE COYLE, S.J.

Late in the afternoon of January 16th, 1932, word was received at Georgetown University of the sudden death, due to heart failure, of Reverend George L. Coyle in New York City. Having just recovered from a serious cold which had confined him to bed during the previous week, he was preparing, when fatally stricken, for his return on the following day to Washington. A robust man and one to all external appearances enjoying perfect health, he had been ailing, however, for several years from high blood pressure. So serious did this become during the spring of 1930 and 1931, that he was forced to give up all his duties and seek a prolonged rest at Georgetown Hospital. In June, 1931, physicians had warned him, that, unless he ceased from many of his activities and took more care of himself, he would in a short time be stricken with a heart attack which would most probably prove fatal. Heedless of this advice, he undertook, late in the fall of 1931, an extended and laborious tour throughout the Eastern States in search of funds to found and endow his Chemo-Medical Research Institute. He had just completed this trip when death put an end to his labors.

Although the summons to face his Lord and Master came with alarming suddenness, yet it was in the manner he preferred and, as one who was close to him in his later years knows, was not only expected but also well prepared for. On the day following his annual retreat, while he was about to set out on what proved to be his last trip, he spoke as follows: "The retreat I've just ended was a very peculiar one. From the first

to the last hour of it, the only thing I could think of was death. No matter what I was doing, whether meditating, walking about the grounds, or seated in the refectory, death filled my thoughts. I really believe that this is a warning from the Holy Ghost. Perhaps I'll never return from this trip alive. Don't be surprised then if you receive a telegram stating that I have dropped dead somewhere." Well nigh prophetic words, echoing the "Ibo sed non redibo" of Saint Isaac Jogues. The good Lord, it seems, granted him a glance into the future and this man of God, true to a life of right ordering of things, held his soul in readiness for the last call home.

Father Coyle was born in Philadelphia on December 11th, 1868, in Saint Malachy's parish, one of a family of fourteen children. His grandfather, who had settled there over one hundred years ago, was a guard of honor at Saint John's Church during the Know Nothing riots of 1844, and was in 1850, by the invitation of the Right Reverend Bishop Kendrick, a member of the committee which aided the bishop in the erection of the Philadelphia cathedral. His eldest brother, the Reverend John S. Coyle, also a priest of the Society of Jesus, died in Philadelphia, February 25th, 1910. His parents, true to the noble traditions of their Irish forebears, considered a sound religious training the greatest inheritance they could bestow upon their little ones and gave to all their children a thorough Catholic education. Father Coyle's early schooling was had in Saint Malachy's parochial school under the Sisters of Mercy. He later entered La Salle College, Philadelphia, an institution conducted by the Christian Brothers, from which he graduated at the age of sixteen, leaving behind him a brilliant record of scholastic success.

One who knew Father Coyle as a boy tells us that Father George, while engaging in all the pranks and

activities of a lad, early gave evidence of solid piety, became an acolyte as soon as he was able to learn the responses, was always faithful in attendance, and was frequently seen standing on Saint Malachy's Church steps when the doors were opened at six o'clock in the morning to serve Mass there, or to accompany the priest to the Convent of Mercy. Another boyhood friend recalls his promptness, zeal, inquiring mind, his keen interest in everybody and everything, and his lenient judgment of his companions.

When he was about eleven years old, he met with a serious accident which nearly cost him his life, having been run over by a large truck, the wheels of which passed over the center of his body. At the hospital, little hope was entertained for his recovery. A prominent surgeon, who was called in consultation, stated that, if he lived, he would be a cripple for life. His pastor, confessor and friend, the late Archbishop Prendergast, and the Sisters of Mercy (one of whom had given him a miraculous medal a few days before and which he was wearing at the time of the accident) earnestly prayed together with his friends and relatives for his complete recovery. God heard their petitions and he was soon restored to perfect health. His seemingly miraculous restoration to health together with his frequent visits to Frederick and Woodstock to see his brother John, cemented his desire to become a Jesuit, and on New Year's Eve, December 31st, 1887, he entered the Novitiate at Frederick, Maryland.

The Novice Master of those days, the Reverend Michael A. O'Kane, a man revered for his great kindness and deep interest in his novices, constantly strove to instil into his subjects his own ardent affection for the Society, the "totus ad laborem" of the Kingdom and a spirit of love and loyalty to one another. In a most practical way, he endeavored to lead them on to

spend themselves by hard and self-sacrificing labor for the souls entrusted by Divine Providence to the Society, and for whatever would enhance God's glory and incidentally the honor of the Society. "Father Master's constant lesson to us," says one of his novices, "was threefold: charity to all men and especially to one another; zeal for God's glory and our own individual perfection; a ready, unquestioning and loyal obedience to every wish and command of those whom God has placed over us." Conscious of the infinite value of a deep spiritual character for those who would labor in Christ's vineyard, Father O'Kane also realized the stimulating and helpful power of a cheerful spirit. Whenever he found any novice bubbling over with mirth, he would say, "Laugh, my son; don't lose that laugh. You'll need it in the days and years to come."

On January 1st, 1890, Father pronounced his first vows and after one year given to classical studies, he spent the next twelve months, probably because of ill health, at Holy Cross College, Worcester, Mass., as a teacher and assistant to the Prefect of Discipline. In 1891, he entered Woodstock College for his philosophic and scientific studies. He devoted much of these three years to chemistry which he made the principal avocation of his life. Occasionally he would visit his former college teachers at Rock Hill College, then situated at Ellicott City.

His regency of five years was spent at Gonzaga College, Washington, D. C., as professor of chemistry and in 1898 he reentered Woodstock to begin his theological training. His regular course, however, was interrupted since he was requested to give the chemistry lectures to the Philosophers, while making his theological studies, a combination sometimes found necessary in those days. During the first two years, in addition to his scientific duties, he studied Moral Theology. After a third year devoted entirely to Dogmatic Theol-

ogy, he was ordained to the priesthood in June 1901, by his Eminence James Cardinal Gibbons. Another year given to chemistry, two more to the study of dogma and his theological studies were completed. Another twelve months were spent at Woodstock in teaching chemistry, after which he made his tertianship at St. Andrew-on-Hudson and then a year of research in organic chemistry at the University of Göttigen, Germany.

Upon his return to the United States in 1907, he was appointed professor of chemistry at Holy Cross College where he remained as Head of the Department for sixteen years until 1923, when he became Dean of the Department of Chemistry at Georgetown University, a position he held until his death.

At Holy Cross, Father Coyle reorganized the Chemistry Department and extended its equipment in addition to adding three new laboratories. It was during this time that he developed his course of Qualitative Analysis and published his well known laboratory manual of Basic, Acid and Dry Analysis, which went through nearly a dozen editions, with a total issue of over 50,000 copies and which is still used in some of our colleges today. In addition to the regular eight semester hour course in both chemistry and physics, then required of every student, whether of arts or sciences, and now known as Pandemic Chemistry, Father Coyle insisted that these students be also given a training in elementary qualitative analysis. The pedagogical reason behind this insistence on two chemical courses, even for the arts degree, was the conviction, shared also today by many an eminent educator, that these subjects gave not merely an appreciation of things chemical but a logical training that could not be duplicated as effectively by any other study. Hence he often had as many as 240 students studying qualitative analysis in a single year. His teaching technique

for handling them was extraordinarily successful and much admired by his numberless friends in the chemical profession.

Holy Cross College possesses today a collection of dyes, assembled by Father Coyle, that is much admired by all who examine it. Because of this collection, he was able to furnish during the world war a very complete list of the German dyes which had, up to that time, been imported rather than made in this country. Not only did he supply samples but, in most instances, imparted detailed information concerning the process of manufacture. This data was passed on to the American manufacturers and proved a great help in providing the United States and Canada with much needed dyes. This work, an eminent chemist tells us, was done without any visible effort and in such a thorough manner that nearly every experimental batch made according to his directions produced workable dyes.

In the Fall of 1923, Father Coyle began his duties at Georgetown University. Here he came in close contact with the executive council of the American Chemical Society. He recognized in the recommendations of scientific leaders to this council for a concerted attack on disease and the hidden secrets of the body, an opportunity of aiding his fellow man and of enhancing the renown of the Society and Church. Plans were conceived for the establishment of a Chemo-Medical Research Institute to be erected on the grounds of Georgetown University. He labored unceasingly for the accomplishment of this project during the last eight years of his life. In his zeal, he made many trips throughout the land in an effort to stimulate patriotic and philanthropic citizens of wealth to finance this superbly humanitarian work. Although the first two years promised success yet an adverse change in the financial circumstances of the business world halted

any early realization of his plan. He had, however, collected sufficient funds to begin and so, a year before he died, he was fortunately allowed the happiness of seeing the seed of his ambition take root in the shape of a small temporary laboratory in the Medical School, where research in cancer and nephritis was undertaken.

In addition to the American Chemical Society, which he joined in 1908 and of which he was a councilor from 1919 to 1923, he also had a prominent role on many of its more important committees, was likewise a member of many other scientific societies, the more notable being, the American Association for the Advancement of Science, the Franklin Institute, the American Association of University Professors and the American Academy of Science. Greatly through his efforts was the American Association of Jesuit Scientists organized. "He always showed the deepest interest in this society," writes one of its members, "attended all its meetings and was ever helpful and encouraging with his many practical and sensible suggestions."

Among his contributions to scientific thought, his work on Qualitative Analysis and Historical Chemistry are best known. Upon recommendation of the Research Council of the American Chemical Society, he was named chairman of the committee selected to gather information concerning laboratory construction. After several years of intensive accumulation of data, the major portion of the work being done by himself, the report of the committee was published in 1930 in the form of a book entitled "Laboratory Construction and Equipment." This work has been highly praised, ranks as the finest on the subject and has already proven of great value to those engaged in constructing chemistry buildings.

Numerous as were the varied activities and achievements of Father Coyle, yet it is the memory of his per-

sonality that will linger on in the hearts of those who knew him. Perhaps the most characteristic traits of this talented man were, earnestness in prayer and work, a pleasant humor, a keen mind, a deep sense of justice and a sound humility based on the conviction that what God willed was best.

The following personal tribute was paid to Father Coyle by one of America's foremost organic chemists, a non-Catholic and former president of the American Chemical Society. "I never went to a chemistry meeting," writes this man, "without having as one of my first inquiries 'Is Father Coyle here?' And generally he was present. Frequent contact with him during many years made me seek him out because it was a delight to be in the atmosphere of optimism, good will and kindliness that was always about him. I never heard him criticise anyone harshly. He was one of the true gentlemen who speak only the best and do not retail gossip, malicious or otherwise. He saw the sunny side of life and his famous stories were always funny and witty, but there was no sting to them.

Father Coyle was enthusiastic in his work. As a teacher, he had before him the ideal of making men as well as chemists. Not only by example but by precept he developed in his students an appreciation of how men can live together amicably by regarding the rights of others. His teachings were demonstrated in the every day intercourse between his students in the laboratory.

After his call to Georgetown University, Father Coyle devoted a large part of his time to the perfection of his well conceived plans to build up a great research organization to study pressing biochemical problems, the solution of which would add to the health and happiness of mankind. He undertook to raise himself the large endowment required. I have heard from others how, against every disappointment, he fought on. He

never grew restless from everlasting waiting and frequent rebuffs. He was, at last, successful and in addition to the sums collected, others will be provided as the result of his tireless efforts. In my feeling of sorrow on hearing of his death, one thing stood out—the realization of the fact that he did not live to see his beautful dream completely come true."

As a teacher, having given thirty-three years to classroom work, he was ever patient and self-sacrificing. His lectures were always scholarly and the result of many hours of careful preparation. Possessed of a broad and comprehensive knowledge of industrial processes, he never failed to indicate in a most thorough and interesting manner the present practical application of the chemical theory or fact he was then expounding. To him each student presented an individual problem; he studied him, knew their capabilities and conducted his lectures accordingly. A hard worker himself, he demanded much in the classroom, was not satisfied with memory repetitions but ever strove to inculcate into his hearers the ability to reason for themselves. "I don't try to teach them chemistry," he was wont to say, "but how to think. They'll need the latter, not the former in later years." To all his students he gave the impression that he was deeply interested in their personal hopes and ambitions. They looked upon him as a teacher, a counselor and a friend. His interest in them was not confined to their high school or college days but followed them through life. He considered it a duty as well as a pleasure to visit them in after years, always encouraging those who found life's ways difficult and urging the successful on to greater success. "Father Coyle," writes one of his former pupils now a prominent lawyer, "was the ideal Jesuit teacher, if you want my opinion, and the ideal man; strictly of the masculine gender, with a brain like Pasteur and a heart of purest gold. Few

losses of recent years have saddened me as much as his death."

He was buried on January 19th, in the cemetery at Georgetown University. At his funeral, which was held together with that of Brother Virgil Golden, S.J., who had died a few hours after him, were present his boyhood chum and life-long friend, the Right Rev. Msgr. Fenton Fitzpatrick of Philadelphia, Right Rev. Msgr. Albert Smith of Baltimore, Father J. A. Nieuwland of Notre Dame University, many Jesuits and secular clergy, Dr. Charles Parsons, Secretary of the American Chemical Society, several of his former Holy Cross pupils who acted as pallbearers and the entire student body of Georgetown University. Father Coyle has departed this life to receive his eternal reward. May his spirit of generosity, sincerity and loyalty to a noble cause be an inspiration to future generations. R. I. P.

FATHER JOHN P. M. WALSH

Just as the clock struck twelve to mark the coming of the New Year, Father John P. M. Walsh, the veteran missioner of our Province, gave back his gentle soul to God. For over a year he had undergone sufferings which seemed beyond human endurance. But Father Walsh was buoyed up by the thought that his suffering was the hall-mark of Christ's love.

While giving a Mission in our own Church of St. Ignatius, Baltimore, in November, 1931, Father Walsh consulted a doctor who advised him to have a complete examination. Father Walsh went from Baltimore to St. Joseph's, Reading, for a two weeks' mission from November 27th to December 6th. While there, Superiors deemed it more prudent to relieve him, and on November 29th, Father Walsh returned to Philadel-

phia. During that week he went to St. Agnes' Hospital to have a growth removed from his neck. This proved to be more obstinately fixed than the doctors thought.

Father Walsh had promised the Sisters of Mercy at Dallas, Pa., that he would preach for their Centenary on December 12th, 1931. Father Walsh would not disappoint the Sisters and he took the journey and preached the sermon, his last. No doubt he felt doubly obliged to do so, as the Sisters of Mercy had taught him at St. Mary's school, Wilkesbarre, Pa., and the property at Dallas is named Villa St. Theresa in memory of Father Walsh's sister, Rev. Mother Theresa. She had been burned to death in the fire which had destroyed St. Mary's Convent. She would have been saved if she had not sacrificed her life to save the Blessed Sacrament.

Father Provincial, feeling that a change in climate might benefit Father Walsh, arranged for him to go to West Palm Beach, Florida, to do a little parish work. But he was unable to do much and had to go to the hospital. He had grown so weak that Father Mullaly was sent to Florida to bring him back to St. Agnes' Hospital, Philadelphia. This was in the end of February, and Father Walsh remained there until September, a patient sufferer who never complained. A short period of time was spent at Wernersville and Father Walsh returned to Philadelphia for medical attention. He seemed to be on the road to recovery when he contracted a cold. He returned to St. Agnes' Hospital on December 12th. Pneumonia had now been added to his other ills.

On December 17th, when Father Wall went to tell Father Walsh that he thought that he should be anointed, the answer was, "I thought so too, but I did not want to say so, because I feared you might think I was unduly alarmed."

Father Walsh was born in Wilkesbarre, Pa., on February 27th, 1868. Two sisters entered the Sisters of Mercy; one of these, Sister Loyola, is still living, being stationed at St. Gabriel's, Hazleton, Pa. His mother was a sister of Monsignor O'Malley, famed throughout the Scranton Diocese as a great administrator, and Pastor of St. John's Church, Pittstown, Pa. His grandfather had been a builder who had erected many churches in the Scranton diocese, among others, St. Rose's, Carbondale, and St. Ignatius, Kingston, Pa. After preliminary education at St. Mary's School, Wilkesbarre, John Walsh went to Fordham for high school and college studies. He entered the Novitiate at Frederick, Md., on August 5th, 1887. After the usual course of study at Frederick and Woodstock, Father Walsh began his regency at Holy Cross College. He also taught at Fordham and returned in 1898 for his theology at Woodstock. He was ordained in Woodstock by Cardinal Martinelli in 1901. He made part of his tertianship at Frederick and was among the first tertians at St. Andrew-on-Hudson. After his ordination and tertianship, he was stationed as Minister and Procurator at St. Peter's College, Jersey City, and as Procurator at Boston College. He also was among those who opened Brooklyn College where he taught Mathematics.

In 1909 he was assigned to the Mission Band and then began his great work of giving the Spiritual Exercises to the people in missions and to religious and priests in retreats. In 1922 he was named to succeed Father James A. McGivney as Director of the Band. In October 1925 he was removed from the Band to be made local Superior at St. Joseph's, Willing's Alley. But his loss to the Band was so keenly felt that on November 4th, 1926, he returned to the work he loved so dearly and did so well. In all his years on the Band

not one adverse criticism of his work was ever offered by a single Pastor. He did his work quietly, unobtrusively. Giant as he was in stature, he was no less a giant in character and disposition. He always reverenced the priesthood of Christ in every priest and the image of Christ in every person. The result was that he was very popular on the missions as a confessor, while his edifying life in the priests' houses constituted a perpetual sermon.

Father Walsh was always the sincerely earnest religious of the Society. His was an honest, straightforward character, incapable of subterfuge. Even on the biggest missions, in face of great difficulties at times, he preserved a calm cheerfulness of temper which won the admiration of all. Rev. William Garrigan, D.D., pastor of the Sacred Heart Church, Philadelphia, characterized Father Walsh as "the most perfect gentleman who ever entered my house." His cheerful disposition and kind, considerate regard for others, made him beloved by all the members of the Band. To Tertians sent with him during Lent he was an inspiration by the regularity of his life, his quiet devotion and his childlike faith and trust in the Blessed Sacrament. He treated each Tertian as an equal, and on his return home he never had anything but praise for the work done by the younger man. He aided them on every occasion and always felt happy that others were ready to snatch up the torch when it fell from his own hands. Trained in the school of St. Ignatius' Exercises, he looked on any Jesuit who did not follow them, as a traitor to our greatest heritage. He always insisted that if Ours would only follow the Exercises they would have God's blessing and that of St. Ignatius on their work. The practical result of this strong conviction and deeply abiding love for the Exercises was that he made no attempt to become a so-called "popu-

lar" preacher, while at the same time his whole-hearted manner of preaching attracted priests and people and those who knew him, cherished his friendship. Pastors were always glad to have him assigned to give a mission.

A very striking proof of his unselfishness and consideration for others was given over the long period of years he served on the Band. Whenever he had a free week he always said Mass for the Sisters in St. Joseph's Convent at six o'clock, so that they would not have to walk over to the Church. He was always regular at the morning visit to the Blessed Sacrament, and on missions it was an inspiring sight to see this zealous missioner at the close of a hard day, walk from his confessional to kneel before the tabernacle to give an account to the Master.

In his sickness his only complaint was that he suffered so much that he could not pray as he should. He was a model of patient resignation to all suffering. On Christmas Eve one of the missioners went in to see him. Between the two existed a bond more like that of father and son. This missioner as a Tertian had spent four weeks on a mission with Father Walsh at Holy Name, Brooklyn. There had been cemented a friendship and comradeship which had extended over a period of more than ten years. And these ten years or more had always been a lesson to the younger man who saw in Father Walsh the ideal missioner. But on the death-bed he was to complete the lesson. "John, Merry Christmas; I almost hate to say it as you are suffering so much it will hardly be a Merry Christmas." The old fire of enthusiasm once more lighted up the veteran's eyes as he said, "Well, Christ suffered quite a bit on the first Christmas and it was a Merry Christmas."

This missioner visited Father again on New Year's

Eve afternoon. The finger of death was upon Father Walsh; he seemed to be in a coma and the Sister nursing him lamented that he had not received Viaticum. To the younger missioner Father Walsh did not appear to be in a coma, only too weak, too tired to be able to express his feelings. "John, I am going to give you Viaticum." The smile showed that he was not in a coma. The Viaticum was administered. "Swallow, John," and the old warrior made the great effort which proved that he understood. His plea to the people on the mission, "Pray for the grace to receive Viaticum before you die; with Him as you Food, you need not fear Him as your Judge," had been answered. He lingered on that afternoon, the crucifix tightly grasped in his hand. The Fathers at Old St. Joseph's were in the box hearing confessions. At 9.30 o'clock on that evening Sister Odelia phoned to Father Gallagher that the end was near. He was giving a retreat at the Misericordia Hospital. He informed Father McCarthy. and both rushed to St. Agnes' Hospital. There they said the prayers for the dying. Father Gallagher had to return to the Misericordia Hospital, and Father McCarthy took up his sad vigil. For eighteen years he and Father Walsh had roamed the country together in the quest of souls. Just as the clock struck twelve, Father Walsh went to begin the New Year with his Leader. While the death notice read "December 31st, 1932," Father Walsh really died at 12.04 A. M., on the morning of January 1, 1933, the first day of a new week, of a new month, of a new year, and of a new life for a real Jesuit. His example will ever live to inspire the Band to better deeds.

The obsequies took place in St. Joseph's Church on Tuesday, January 3rd. The Divine Office was chanted at 9.30 o'clock. The antiphonarians were the Rev. Thomas P. Buckley and the Rev. John P. Gallagher,

S.J. The lessons were read as follows: 1, The Rev. Peter Torpy, S.J.; 2, the Rev. Francis B. Hargadon, S.J.; 3, the Very Rev. William T. Tallon, S.J.; 4, the Rev. Clarence E. Shaffrey, S.J.; 5, the Rev. Godfrey A. Kaspar, S.J.; 6, the Rev. William J. Garrigan, D.D.; 7, the Rev. Francis Aidan Brady; 8, the Right Rev. Monsignor John J. Mellon; 9, the Rev. John D. McCarthy, S.J. The Benedictus was intoned by Monsignor Mellon and sung by the priests in attendance. The Requiem Low Mass, a custom of the Society, was celebrated by the rector of St. Joseph's, the Rev. Joseph P. O'Reilly, S.J.

In addition to the priests previously mentioned, the following were present in the sanctuary: the Right Rev. Monsignor James V. Hussie, of Scranton; the Very Rev. Monsignors John J. Curran, of Wilkes-Barre, and Dennis Kane, of Hazelton, and the Revs. A. B. Oates, S.J., Henry W. McLaughlin, S.J., Baltimore, Md.; Robert J. Tracey, S.J., William T. Brady, Thomas Higgins, S.J., Charles McIntyre, S.J., George T. Montague, Thomas W. Carmody, Dallas; John J. O'Donnell, Nanticoke; Dennis Corbett, Phoenixville, Pa.; George W. Wall, S.J., Arthur S. Hart, S.J., Thomas F. Graham, S.J., John C. Carey, James J. Wilson, Francis R. Donovan, S.J., of New York; John J. McMenamin and John A. McErlan, O.S.A.

Interment was made in the Jesuit Cemetery of the Novitiate of St. Isaac Jogues, Wernersville, where the Benedictus was sung by the Scholastic Choir, and the final blessing at the grave was given by Father O'Reilly assisted by the Rev. Joseph S. Didusch, S.J., rector of the novitiate.

R. I. P.

FATHER WILLIAM SCHOBERG, S.J.

While Father William Schoberg lay dying at Mercy Hospital, Baltimore, he saw for the first time a picture taken of himself in his vestments on the morning of his first solemn high Mass. He studied it for a long time, and then, as if the reality of his priesthood had suddenly burst upon him, he exclaimed: "It is true . . . I am a priest!" His ordination day and the eleven wonderful Masses that followed were not, after all, just the imaginings of the fevered dreams that tortured him during his brief moments of sleep. Laying aside the picture he turned his attention to his hands and continued: "These are the hands of a priest . . . they can bless and absolve. . . it is hard to believe they are my own." The realization of his new, sacred state and the knowledge that death was soon to deprive him of service in it coincided vividly in the mind of the young priest. In a single glance he saw his life-long plans come crashing down just as they seemed on the verge of being perfected.

Only a man of Christ-like fortitude and courage could have endured as he did such mental and physical anguish. His courage stirred admiration in the hearts of all. It was remarked by the attendants at the hospital, by casual visitors, and even by the people in the streets who had only read the account of his tragic illness in the newspapers. But it was his generous resignation more than his courage that profoundly moved those who were privileged to be with him during the last days of his suffering. He preached the gospel of pain so stirringly that he seemed to be trying to make up in one short month of priestly life for the long years of service to be denied him. To one who attempted to commiserate him he quoted the lines of his much-loved poet, Thompson:

"All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in my arms."

And he added in his characteristic manner: "a thought like that keeps a fellow's head up."

To many, the real William Schoberg was revealed only in those last trying days of his life. Many of the bright badges of his character were hidden beneath a cloak of pleasant reserve—a reserve partly natural to him, partly forced upon him by reason of a bad heart and frequent rheumatic attacks which forced him to withdraw from the more active life of his associates. He seldom spoke of his afflictions, and his apparently robust body and happy disposition did not betray them. From infancy to the time of his death sickness followed him, and on more than one occasion his life was despaired of.

To form a judgment of him from mere externals was to shoot far wide of the mark. Beneath his bright, assuring manner anxieties stirred but seldom welled to the surface. The glimpses one got of his character were fleeting and varied, but when pieced together, revealed a man, straightforward and unafraid. self-assured yet always respecting and welcoming the opinions of others, sympathetic of weakness and error, yet frankly impatient with the trivial, the superficial and anything that smacked of sham. His soundness of character and his spiritual depth were balanced by a warm, human and humorous touch which made him a valuable friend and a delightful companion.

Father Schoberg was born in Baltimore, February 9, 1900. He was the fourth of ten children. He received his early education at Holy Cross Parochial School and at Loyola High School. After his graduation from high school his help was needed at home and it was decided not to send him back to college. Although

this plan did not coincide with his own—for he had secretly planned to become a Jesuit—he hid his disappointment and complacently accepted the decision of his parents. Shortly after he learned that his elder brother was to enter St. Andrew-on-Hudson the following September. He was so struck by the coincidence that they both, independently of each other, had been aiming at the same goal, that he went to his brother and revealed for the first time his secret hope of entering the Society. The elder brother took the matter up with his parents who generously determined to let nothing stand in the way of William's vocation.

After a year away from school, he entered Georgetown University to resume his studies. At mid-year when Loyola College, Baltimore, reopened after having been forced to close its door because of the war-time drain on its slender student body, he returned there to complete his freshman year and then made application for the Society. The following August he went to join his brother at Poughkeepsie.

Those who knew him only as a sanguine, happy-go-lucky boy were surprised at the rapidity and the seriousness with which he adapted himself to his new life; but it was not surprising to those who knew that less familiar side of him—the William Schoberg who used to sit at night on Federal Hill which looked down over the waterfront, reciting and pondering to himself the words of his favorite poem, "The Hound of Heaven." His young religious years were not years of untrammeled interior peace. The carefree boy and the determined, introspective youth were at constant odds if one may judge by his own record of those days. His attempts to assay his own character often produced for him disappointing results and his constant disentangling of the motives of his own actions left him perplexed. It did not occur to him that he was too

close to his subject to form an accurate estimate of it. On the other hand, these four years at Poughkeepsie were free from sickness—probably the longest unbroken period of sound health he had ever enjoyed. Shortly before he took his first vows he exults over his good health in a little verse written to his brother. In view of what happened later, they are significant.

> "Sometimes I think that God so spared my life
> To give me later chance to offer self."

After finishing his studies at St. Andrew he went to Weston to make his philosophy. He was not so fortunate here as at Poughkeepsie for he spent a month in the hospital before he had a chance to get down to his new work. His three years of regency at St. Joseph's Prep., Philadelphia, were marked with tireless enthusiasm. He loved responsibilities and his wholeheartedness drove him to the end in any enterprise he took up. His influence over the boys was strong and lasting. He continued to remain their counselor almost until the time of his death. From Paris, some time after his death, came this interesting plea from one of his old pupils who was about to enter a Contemplative Order there: "Thinking of him has given me a lot of courage. Say a prayer for me at his grave that I'll be able to continue in this determination." In the rush of school activities he relaxed somewhat in the care of his health and as a result suffered an almost fatal attack of rheumatism. It was this sickness which marked the beginning of the peculiar heart affection which eventually caused his death.

At Father Schoberg's first solemn high Mass, the preacher turned to the young priest and addressed these words: "You are on Tabor today, Father William, but remember there will be a Gethsemane and a Calvary." And even as these words were being spoken, the shadows of his Calvary were climbing the slopes of

his Tabor. One week later Father Schoberg was in Mercy Hospital, Baltimore, where he had been rushed by ambulance from Bellarmine Hall, the theologians' villa house at Buena Vista, Pa.

The first symptoms of his fatal illness appeared suddenly on the night of July 3rd, when his right foot became numb and he complained of a burning pain in the leg. It was immediately clear that this was no case for home remedies and the doctor was summoned. He ordered Father Schoberg taken to the hospital at once. The trip to Baltimore was forty miles of agony for the young priest for the slightest jar or pressure on his leg caused intense pain. However, he did not advert to his suffering and was more concerned over the trouble he had caused the community than his own plight; nor was this indifference to himself due to the fact that he failed to recognize the seriousness of his condition, for he remarked to those who accompanied him that it might be necessary to amputate the foot.

When the doctors at the hospital examined the foot they discovered that gangrene had already set in and that an amputation would be necessary to save his life. To determine the exact location of the blood stoppage the operation was delayed for five days, which for Father Schoberg were days of mental and physical agony untempered by a single moment of natural sleep. He measured the time of those days not by minutes and hours, but by the slow, constant progress which the black, gangrenous area was making up his leg. To a visitor one day he pointed to his blackened foot and remarked that it was taking him up Calvary.

The day of the operation finally arrived. Because of the weakened condition of his heart, the doctors found it necessary to resort to a spinal anasthesia instead of ether. This meant that Father Schoberg, while insensible to the pain of the amputation, would never-

theless be conscious of everything going on about the operating table. During the operation he chatted lightly with the doctors and attendants, and, as one of them remarked afterwards, he seemed the least concerned of all present. His recuperation from the first operation was remarkably rapid, and in a few days he was well enough to be placed in a wheel chair. His first request was to be taken to the chapel. "I met him on his way back," said one of the Sisters who seldom left his side; "he seemed very happy and said that he had just been to see his Captain. I was puzzled for a moment, but then I understood. He always spoke so lovingly of his Captain. While he was convalescing from his first operation he said to me one day: 'Sister, I am sure they nailed the Captain's right foot down first.' It was on the Wednesday after the first operation," she continued, "that Father Schoberg remarked to me how few people appreciate the meaning of the 'Sume et Suscipe.' As he lay back on his pillow with his eyes closed, he slowly and deliberately repeated the words 'accipe memoriam . . . intellectum . . . atque voluntatem' and then, as if impatient with himself he said: 'What is a foot compared to one's mind, Sister?' "

Five hopeful days followed the first operation. Father Schoberg's only concern during them was how soon he would be able to say Mass. The publicity which the press gave to his unusual case brought to him a flood of letters of sympathy and encouragement from people who were complete strangers to him. One letter pleased him more than all the rest. It came from a crippled child in Baltimore and described how she had to be helped to the altar rail every Sunday to receive Holy Communion. It concluded with this heartening little message: "I shall ask Our Dear Lord to make you well by St. Ignatius' Day." The prayer of a child for one who loved children so much, and of a crippled child with whom he now had so much in

common, seemed to strengthen his hopes of a speedy recovery. But before St. Ignatius' Day was to arrive, Father Schoberg was to undergo another agony far greater than the first.

Five days after the amputation of his right foot the left foot became affected. It was a stunning blow to him, for it came just at a moment when his hopes of recovery were brightest. He had spent a cheery morning on the hospital porch chatting with some visitors to whom he had confided his determination to say Mass on St. Ignatius' Day. Shortly after while he was alone in his room the left foot began to go numb. When the Sister entered the room she found him examining the foot. He interpreted the anxious expression on her face: "Yes, Sister, the left one is going too." He lifted his eyes to the crucifix on the wall and prayed: "O Jesus, perfect physician, save this foot." If there was any uncertainty about the nature of his disease before, there was none now. He knew gangrene would inevitably follow, another operation would be necessary, and still there would be no assurance that still another embolism might form—perhaps in his hands still wet with the holy oils of his ordination. This latter possibility was his greatest concern. The second operation was put off for twelve days, again to locate the exact place of the blood clot. From this time until his death he constantly scrutinized his hands and arms for the first appearance of the tell-tale black mark. If his physical pain was great, it was no measure of his mental sufferings. Yet, with it all, he was gracious and kind to those who waited on him and showed very little signs of his real pain. One day he surprised the Sister by refusing the hypodermic—his only source of sleep. "I must try to get along without it" was his only reason.

On July 25th he was taken to the operating room for the second amputation. In the midst of the operation

he noticed that the doctors suddenly stopped in their work. To the Sister who was bending over him to distract his attention he said: "Why do they stop? Tell them to go on." He did not know that at that moment he was very near death, for his blood pressure became very low and his heart action weak. To the question whether he suffered during the second operation he quietly replied: "I felt it a bit that time." Doctors, nurses and attendants at the hospital were full in their admiration of his courage and patience; but the finest tribute to him came from the Sister who was with him constantly during his illness. She said: "I have been nursing twenty-five years and have seen much suffering; but I can sincerely say I have never seen anyone so patient in suffering as Father Schoberg. I consider it a very special grace to have been assigned to his case."

Shortly after the second amputation the shock brought on a delirious condition. One night when the Sister entered his room she was amazed to find him sitting on the side of his bed, his hands and eyes upraised as if in the act of Consecraton. One more Mass. It had become a fixed idea with him. He was constantly asking: "How soon will it be before I can say Mass?" or "Do you think I shall be able to say Mass with both feet off?" Two days after the second operation he experienced such a brightening of spirit and a feeling of physical well-being, that all the prayers and novenas for the miracle which would make him well by St. Ignatius' Day bade fair to being answered. This encouraging condition lasted for more than a week, but it was only the last bright spurt of flame before the end. On August 4th a strange change came over him. He grew restless and his speech became affected. It was obvious that a third embolism had formed—this time a fatal one on the brain. He soon lost the power of

speech entirely though all his other faculties remained active until the end. His brother administered Holy Viaticum to him in the early hours of the morning. After that, death came on very rapidly and at 9:30 A. M. he began the "Introibo" of his twelfth Mass.

Many looked upon his death as "tragic." They could not see the justice of thirteen years of preparation for so short a career. But those who measured the results of those thirteen years not by duration but intensity of service, understood that Father Schoberg's forty-two days of priesthood well demanded an earnest preparation of not thirteen years, but a whole lifetime lived with a singleness of vision which was fixed on Christ, and a singleness of determination which was bent on following His footsteps to the crest of Calvary.

R. I. P.

BROTHER JAMES TWOHIG

Brother James Twohig was born in Ireland in 1854, and like many of his countrymen, he migrated to the United States in the hope of finding brighter prospects of existence. If he failed to amass worldly riches, a kind Providence led him to find a much more precious treasure in religious life.

On July 22, 1888, he entered the Novitiate of Los Gatos, as a Coadjutor Brother, when he was 34. In due time he pronounced his vows, and remained for two more years at Los Gatos, where he conceived a great love and esteem for Father Giacobbi, of whom he ever spoke with great admiration, as of an ideal superior who knew how to sympathize with his subjects' difficulties, and inspire them with confidence.

From Los Gatos he was sent to San Francisco to discharge the office of refectorian at St. Ignatius College.

After a year, having been destined for the Alaska Mission, Brother Twohig sailed north, and was first stationed in Akulurak where Father Treca was Superior, to whom Brother Twohig ever remained attached.

Brother was soon called upon to undertake a work which is particularly congenial to men born on an island; upon the recall of Brother Thomas Powers, who was the engineer of the mission steamer, Brother Twohig was appointed to run the boat in his place. The "St. Michael", the mission boat, was a river steamer of respectable size, some 80 or 90 feet long, but she was too narrow for such a length. What did Brother Twohig do? He pulled the ship ashore, and boldly ripped her in two from prow to stern, and widened her. The mending was successful, and the "St. Michael" did service till 1897, when she was sold to the gold seekers for several thousand dollars.

The next year a new steamer was purchased by the Mission at San Francisco, and was shipped knocked down on board an ocean steamer to St. Michael's, Alaska. Two carpenters were sent on the same vessel to build the steamer at St. Michael's. But the freight of the ocean steamer was so mixed up, that the materials of the mission boat were not unloaded until towards the end of the summer season. Then all hands that were available were secured to build her with all speed. But at the end of the season they had only built the hull, for the new steamer was to be even larger than the "St. Michael"; she was almost 100 feet in length. In this emergency, the Superior of the Mission thought of entrusting her to the care of the Alaska Commercial Co. in St. Michael's, for the winter, intending to finish building the boat the next season. That would have meant an expense of several hundred dollars to be paid to the Company, for in Alaska boats demand a great deal of care, especially in Spring that they be not crushed by the ice.

But Brother Twohig prevailed on the Superior to steam up the Yukon with her, such as she was, saying that he would finish the building during the winter. They went as far as Nulato. The season was then too far advanced to put her in a slough where she would be safe against the ice at the break-up, for by that time the water had fallen so much that the sloughs were either dry, or too shallow to float such a large boat which drew three feet of water. She had to be left right in the channel of the river.

Brother Twohig was now ready to begin work; but there were people in the Mission who had something to say, and who hesitated to entrust such an important work to a Brother alone, who was neither a professional ship-builder, nor a carpenter by trade. Finally, however, it was decided to let the Brother undertake the big task. He worked steadily at it during the long Alaska winter in the coldest mission we have in the North. He had to heat the nails to be able to handle them. It is a fact that Brother Twohig all alone, built the whole upper deck which included a rather large hall that was to be used as a chapel, eight or ten state rooms with their bunks, a kitchen, a dining room, and the pilot house, etc.

In spring with the help of a young Indian boy whom we kept at the Mission, he tacked the canvas on the decks, painted the decks, and the walls. In due time the steamer was completely finished, and it was a most satisfactory piece of work.

But now there was the serious question of saving the boat from the ice. When spring was fairly well advanced, Brother Twohig chopped the ice all round the steamer. This was no small task, for the ice on the Yukon is from three to four feet thick. He thus succeeded in floating the boat, and as the water rose and began to fill the sloughs; and as the ice near the banks, pushed by the rising water, began to loosen, the

new steamer was carefully removed to a sheltered place, safe against the onrush of the ice at the break-up.

As soon as the Yukon was free of ice, we started on the maiden trip of the "St. Joseph", for such was the name given the new Mission steamer by the Superior, Father Rene, at the suggestion of Brother Powers who was then in San Francisco. Our first trip was up the Koyukak river, which empties into the Yukon twenty miles above Nulato. The purpose of the trip was to get a raft of logs with which to build a school house in Nulato.

The "St. Joseph" was one of the most beautiful steamers that ran on the Yukon river, and did good service to the Mission for 20 years. By building her upper deck, Brother Twohig had saved the Mission several thousand dollars. He was her first engineer, and kept this position until 1903, when Brother Horwedel was sent from the Rocky Mountains to replace him.

Brother Twohig was then again sent to Akulurak to serve under Father Treca. Boat building and boat repairing was his favorite work. He built quite a few boats in Akulurak, Holy Cross, and Nulato.

Brother Twohig was quick of perception. He had a fiery temper quite in contrast with the slowness of the Alaskan natives with whom he had to mix a great deal. When he was running the steamer, or attending to the fishing, or going after a raft of logs, his crew consisted of native school boys and other Indians, or Esquimaux. Then we would often hear him shout at them for not understanding his directions. But he knew how to smooth things by cracking his Irish jokes; he would also improvise verses, sing songs, and shout with the boys.

As Brother Twohig was not very young when he entered the Society, it was not easy for him to shape himself to the religious mould in all its details, especially when we consider his buoyant temperament. But he was very charitable, and would do anything to oblige you. If he should at times unduly fire up, he would soon make amends for the slip.

He was a man full of activity, always anxious to work. Refined work was not much in his line, but who would find fault with him for that? He had not been trained to it. Yet here we see the faith of the Irish, if he had to do anything connected with the church or sacristy, he would be especially careful to do the work well.

What in fact characterized Brother Twohig was his deep faith; none ever performed more conscientiously his exercises of piety than he; the time for prayer and all spiritual exercises was most sacred to Brother Twohig. When on duty on the steamer, if he had to pass most of the night in hard work, he would not for that miss his Mass in the morning.

It was especially edifying to see Brother Twohig in his old age show the obedience of a novice. When in 1932 he was sent to Los Gatos on account of his infirmities, not finding sufficient work to satisfy his activity, he thought he could be more useful in the summer by taking care of the two boats which he had built for the Scholastics' Villa at Clear Lake. But he would not take the step of asking for this work, before he had secured the approval of the Spiritual Father. At the villa he became very ill and had to be taken to San Francisco where he died June 27, 1932. We may well say that this lover of work died in harness.

R. I. P.

VARIA

Other Countries

AUSTRALIA

New Novitiate at Watsonia

On Sunday, November 27th, 1932, the foundation stone of the new Jesuit house at Watsonia near Melbourne was laid and blessed by His Grace, the Archbishop of Melbourne. It is expected that it will be ready for occupation at the end of next year, when the Novitiate will be transferred from Sydney. The new building has accommodations for 150.

CANADA

Montreal—Loyola College

Recently Father Wm. Bryan was given an opportunity to explain some of the fundamentals of the natural law before an unusual audience. On February 18th he spoke on "Foundations of Reconstruction" to the Saturday Night Club, at the Mount Royal Hotel. This is an organization of "theoretical" Reds—mostly Jews—purporting to be very "advanced thinkers." During the "question-and-answer"—and discussion—period after the talk, they soon made it evident that a vast gulf separated them from us on fundamental notions concerning man's individual and social life.

Father Bryan has also undertaken work that has long been needed in Montreal—the direction of systematic study of problems of importance to the Catholic

laity. On alternate Friday evenings he presides at meetings of a study club composed of ten young business and professional men—mostly college graduates—to study and discuss problems treated in the Encyclical "Quadragesimo Anno." On intervening Friday evenings he lectures on Catholic sociological principles to workers of Catholic Federated Charities and affiliated bodies, who number altogether about one hundred. Questions concerning practical problems encountered in the work of the Federation are submitted beforehand and answered prior to the lecture. The lecture itself treats of fundamental Catholic principles, and follows the course in Sociology given at Loyola.

Our debaters won the preliminary round by obtaining unanimous decisions both at home, against Queen's University, and at Lennoxville, against Bishop's University, on the question of Japan's activities in Manchuria. One of our opponents at Lennoxville expressed his surprise that a student from a Jesuit college should reject the principle that the end justifies the means. "The Founder of the Jesuits made it the principle of his Order," etc., etc. Our second speaker was quite able to correct this false impression, and to defend the Society. "In all our years at Loyola we have always been taught that the end does not justify the means."

CHINA

Of the California Jesuits in China, there is one group engaged in educational work at the young but rapidly growing Gonzaga College at Shanghai; the other group, the Scholastics, are completing their studies, for the most part at Zi-ka-wei. Father Leo F. McGreal was recently appointed new Rector of the College, succeeding Father Pius L. Moore. Father McGreal went to China in 1921, and was a pioneer on the Gonzaga staff when the College was opened in 1931, and

will be the first rector in the new quarters of the College, which is to be moved this summer to a new site in the International Settlement, where, in accordance with the wishes of the Bishop, property has lately been purchased for the College and a parish church. The new site covers close to ten acres and is well situated in the residential district of Shanghai.

This summer, one of the Scholastics, Charles D. Simons, will complete his third year of Theology, and will be the first Californian to be ordained in China.

INDIA

Procession in Calcutta

"For the first time in history a Procession of the Blessed Sacrament through the streets of Calcutta took place on Sunday the 20th November. A proposal that the annual Procession of the Blessed Sacrament in the Parish of St. Ignatius, Kidderpore, should be of a public nature, in the sense that it should traverse the streets, had to receive a little anxious attention. A public Procession of triumph, with out Lord as the Centre Figure, was, in fact, an undertaking not to be lightly entered upon. The practical difficulities were few, but it was essential that the Procession should, indeed, be a triumphal one.

"A fortnight ago unseasonable rain had caused the cancellation of the annual Procession on the grounds of the Entally Convent, and the Catholics felt that something had dropped out of the calendar. The news that that afternoon there was to be a public Procession through the streets at Kidderpore aroused interest to the highest point as offering not only a unique occasion in itself for a really public demonstration of Faith, but as affording some compensation for the disappointment of Entally.

"The Blessed Sacrament was carried from St. Catherine's Chapel along the main road to Diamond Harbour, into Ekbalpore Road, and on to St. Ignatius' Church, in the compound of which, at the Grotto of our Lady of Lourdes, Benediction was given by the Vicar-General.

"It was a moment full of emotion when Mgr. Fernandes with his Sacred Charge stepped out of the main gateway of St. Vincent's Home into Diamond Harbour Road and, for the first time in the history of the city, brought the Blessed Sacrament in triumphant Procession into the streets of Calcutta.

"Several thousands of people attended the Procession. At the Grotto a sermon was preached by the R. F. Vermeire, S.J.

"The Procession was a wonderful demonstration of Catholic Faith which will live long in the memory of those who were privileged to take part in it."—From *Our Field*, Kurseong, India, Nov.-Dec. 1932.

Growth of the Society

"Caritas," the Diocesan bulletin of the Trichinopoly Diocese, carries in its January issue the following statistics of the growth of the Society in India and Ceylon for the period 1926-1931:

Jesuit Missions in India and Ceylon

	1931			1926
	Europeans	Indians	Total	Total
Priests	491	83	574	531
Scholastics	177	126	303	205
Lay-brothers	75	58	133	122
Total	743	267	1,010	858

In the five years (1926-31) the Jesuit membership has increased by 152, nearly 18 per cent, and is now

well over one thousand. No other clerical order or society in India and Ceylon has even one-fourth of that number. The Oblate Congregation of Ceylon numbers about 240 persons and the Fathers of the Paris F. M. are 236 in India and Burma. All the others are much less numerous.

Novitiates in India

A further indication of our growth in India, is the opening of two new Novitiates in India. On March 12, 1933, His Grace, the Archbishop of Calcutta, celebrated a Pontifical Mass at St. Stanislaus' College, Hazaribagh, solemnly inaugurating the new Novitiate and Juniorate at that place. The house is being opened by the Fathers of the Belgian Province to accommodate aspirants to the Society in the north of India. This is the second Jesuit Novitiate in India, the first being at Shembaganur. A third is expected to be opened in Malabar by the Italian Jesuits in June, 1933.

Father Dent at Benares

That the American Jesuits of the Chicago Province are making an impression on the intellectual classes of the Patna Diocese seems to be indicated by the following from a letter of Father Paul Dent from Benares, a city so often called by Protestants the Rome of the Hindus. While there, Father Dent refused to speak English with the leaders of Indian thought he had the good fortune to meet, and won the applause of all by insisting that Hindi should be the medium of communication. At Central College he was invited to give a speech to the 1400 assembled students and to various notables, including the Maharani of Burdwan, which invitation he promptly accepted. He was the first priest ever to speak at that institution, and received a splendid ovation. Father Dent has been in-

vited by several leading Hindi editors to contribute regularly to their magazines.

Father Dent was sent to India in 1927, after his Philosophy, taught in Bettiah and made his Theology at Kurseong. In six years he has gone far in his knowledge of a most difficult language.

Death of the Missionary of the Kathkari

The following account, taken from the German Mission Magazine, *"Die Katholischen Missionen"*, April 1933, cannot but be of great interest to all of Ours. It is the notice of the death of a great laborer for Christ's Kingdom and our one regret is that the details here given of the holy Brother's life are so limited.

Brother Leonard Zimmer expired on the fifteenth of January at Kuna in Khandala in the midst of his own community of Kathkari. By him were accomplished the all but impossible tasks of forming a resident, industrious and honest people from a jungle tribe who hated men and work and who were wanderers and thieves. He made many hundred of these people excellent Christians and founded a flourishing Catholic Community. Brother Zimmer began his work in real earnest in 1899 and for fourteen years met with failure after failure. But the wild men would pour out their confidence to no one but the Brother and turned their backs on all others. It was only during the school holidays that he could have a longer stay among his children of the primeval forest; at other times he had to be content with passing visits to them. Then Obedience sent him to be the Brother Infirmarian at the college of St. Francis Xavier in Bombay. Here, due to the knowledge he had gleaned from experience, more confidence was placed in him even than in the Physician and he saved the life of many a missionary.

In December 1913, when his efforts among the Kathkari seemed to have been in vain, he was once more allowed to return to Kuna. A missionary priest was chosen to accompany him who, like Brother, was distinguished for his gentle disposition. Now the work began to progress. The settlement expanded. All the grown-ups were taught how to work and the children were put to school. Friendly understanding grew with the work. Kuna's woven rugs, embroidery and dairy products became famous far and wide. America was a chief importer of the Kathkari carpets. The English Commissioners were astonished at the almost incredible success, to such a degree in fact that Brother Zimmer, loyal and patriotic German that he was, was neither imprisoned during the war nor exiled after it so that he might continued to dwell among the Kathkari. Two of the governors from Bombay, one the present viceroy, visited the station personally that they might see for themselves the wonderful harvest of his labors.

A place of honor second only to the pioneer missionaries of India is due to this holy and unassuming lay brother. Without a doubt his converts number among the thousands. He transformed one hundred of the most troublesome specimens of humanity that even India can offer into well mannered Christians, he has established a mission work of whose foundation even the most optimistic missionary despaired, and since that time a large mission has been established in Bombay for the workers of his beloved Kathkari.

IRAQ

Jottings on the New School at Baghdad

Al Baghdadi, the very entertaining and witty little news-letter sent out at intervals by the American

Jesuits in the newest mission of the Assistancy, contained in its April 1933 issue the following items of interest. At present, Baghdad College, as the new school is called, has 107 students. When registration was begun, the Fathers were not a little disappointed when a meagre twenty-five appeared on the first day, but they had failed to make allowances for the spirit of procrastination, because by the time the registration was closed, they had 375 applicants for admission. Of these 120 were accepted, the rejection of the others being due partly to cramped quarters and partly to the fact that many were not qualified for admission. The news-letter confesses that "the boys have won our hearts. They study hard, play hard, are respectful, obedient, well-disciplined, as well as definitely religious."

School opened with four classes in full running order; fifth and sixth primary, and first and second high school. The high school course is to cover five years, according to Government ruling. The curriculum embraces: Religion, Arabic, English, History and Geography, French, German or Italian, Civics, Social Problems, Algebra, Geometry, Trigonometry, General Science, Physics, Chemistry, Biology, Hygiene and Drawing. However, all these are not offered in the classes thus far opened.

The regular school day opens at eight, which will be changed to seven when the hot weather comes after Easter. The morning session continues till noon, the afternoon one runs from 1 to 2:50, and the day is closed with a study period from 3:20 to 4:10. The Fathers say that the main difficulty is to keep the boys away from the school; they insist in coming back even on Sundays, and must almost be driven home at the end of the day. The first of the school's activities has been begun—the Sodality. Twenty-five boys have been ad-

mitted on two months probation, and the formal reception will be preceded by a three days' retreat.

March 9th was the first anniversary of the entrance of the American Jesuits into Baghdad, and in a short year, by God's grace, they have had more success than they had hoped for.

MEXICO

Religious Liberty

Typical of the vicissitudes which the Catholic religion has to face in harassed Mexico today, is the following incident which occurred on the evening of February 16, 1933, at St. Philip's Church, Guadalajara City. We note here that this church is one of those officially opened to public worship since the recent civil order reducing the number of priests allowed to exercise the sacred ministry.

Father Philip Betancourt, S.J., dressed in lay attire, was reciting the Rosary with a group of some five hundred children, when four policemen rushed suddenly into the church with intent to arrest him. He received the officers politely and with dignity, as is witnessed by many who were in the congregation at that time. He strove also to calm the children, who were justly indignant at the unwarranted interruption. The youngsters, however, could not be controlled, but jumped over the benches, and with threatening shouts surrounded the policemen. "We will spill our blood rather than let you take our Father from us," some of them were heard to cry. The unfortunate officers paled before the menacing group of children. These latter then closed the church doors, punctured the tires of the police car, pushing it some distance from the church. The cowed policemen had to seek assistance, and soon returned with the chief of police and two other officers.

Leaving their car at the door they drew their guns, and, thus fortified, were able to temper somewhat the heroic resistance of the children. They thereupon dragged Father Betancourt to the car. Not content with a peaceful arrest, the chief of police struck the face of his prisoner with violence. Father Betancourt's quiet assurance that he forgave this injury was answered by an even more vicious blow. Arrived at the police station, he was struck repeatedly with the flat of an officer's sword, and then clapped summarily into jail. The children had followed the police car with protesting shouts, and ten of them were arrested and imprisoned.

Instances such as this are not infrequent, and are proof of the scant liberty of conscience that exists in Mexico today.

PHILIPPINE ISLANDS

Creation of New Bishops

On March 9th, 1933, Father Luis del Rosario was appointed Bishop of Zamboanga, and Father James T. Hayes Bishop of Cagayan. The Diocese of Cagayan is newly erected, and Father Hayes has the honor of being its first Bishop. Father Hayes was, until his appointment, Superior of the Philippine Mission. He was assigned to the Mission in 1926. Bishop del Rosario was born at Manila, is a graduate of the Ateneo, and made his seminary studies in Spain; he was ordained in 1910 and entered the Society the following year. For a number of years past he has been Professor of Moral Theology and Canon Law at our seminary at San José. Bishop del Rosario succeeds in the diocese of Zamboanga Bishop Clos, S.J., who died August 2, 1931.

CALIFORNIA PROVINCE

Father Simpson writes of the earthquake which visited the coast:

The recent earthquake did terrible damage in Long Beach and Compton, and added plenty for Los Angeles itself. In Long Beach one-story wooden homes were ruined all over town. The effect can be easily imagined by picturing what would happen if you lifted a wooden building twelve inches in the air and dropped it all at once on the ground. The quake pushed these buildings off their twelve-inch foundations and let them crash to the ground. Timbers snapped, the floors buckled and sagged, the roof fell in partially, sometimes wholly, and chimnies of brick went out and down in a heap of bricks.

In larger buildings lives were lost. Some of those crushed by the falling brick and cement were high school students. Rumor says that the sailors dug out many youths who had been crushed under the ruins of the Polytechnic High, Long Beach.

Many left the town never to return. The figures given are one-fourth of the 160,000 population.

The Society fared not so badly seeing that in Hollywood we suffered no harm at all although the church tower rocked so that the chimes rang, and people expected it to fall. At the University our losses are put at $600, and at the High School at $1,000.

CHICAGO PROVINCE

Cleveland—Death of Father Odenbach

"A really great scientist and a humble follower of

St. Ignatius has passed away."

This was the comment of the Bishop of Cleveland on learning of the death of Father Frederick L. Odenbach, S.J., of John Carroll University, Cleveland, and it will find ready echo in the hearts of the deceased priest-scientist's host of friends. Father Odenbach had been ill for a month with an abdominal disorder to which he succumbed on Wednesday, March 15th, in St. John's Hospital, Cleveland.

Father Frederick L. Odenbach was born in Rochester, N. Y., October 21, 1857. On completing his classical studies at Canisius College, Buffalo, he joined the Society of Jesus in 1881. After five years of study in Holland, he returned to his Alma Mater, Canisius College, as a teacher. The study of theology again took him to Europe. In 1893, the newly ordained priest was transferred to Cleveland as professor of science in John Carroll University, then known as St. Ignatius College. In Cleveland he remained, engrossed in his teaching and scientific experiment, until his death forty years later.

The scientific world will remember Father Odenbach as the "father of American seismology." He imported the first seismograph, a scientific machine for recording earthquakes, from Germany and encouraged other institutions to cooperate with him in gaining added knowledge of the interior of the earth. His patience and labor were rewarded when the Jesuit Seismological Society was formed, consisting of eleven seismological stations extending across the continent. Dr. Dayton C. Miller, Case School of Applied Science, expressed the sentiment of the scientific world when he said:

"He was eminent in his study of earthquake phenomena and maintained a fine laboratory. His death is a great loss of science."

The New York *Times* for March 18th carried the following editorial, suggested by the death of Father Odenbach:

"Almost from the very beginnings of the Jesuit Order in the sixteenth century, its scholars have shown a strong predilection for astronomy, mathematics and the related sciences. Father Frederick Odenbach, who died early this week at a ripe age, after fifty years of teaching science at John Carroll University in Ohio, was the inventor of the electric seismograph and the continuator of a great tradition. In the eighteenth century the Society of Jesus had the eminent Italian astronomical physicist Boscovich, a native of what is now Yugoslavia. He did much to popularize the Newtonian cosmology on the Continent. With a fellow member of the Society, he was among the first to measure a degree of the meridian.

NEW ENGLAND PROVINCE

Boston College—Radio Work

Beginning in January the Boston College Rector, Father Louis J. Gallagher, took advantage of an offer of the facilities of Station WAAB of the Yankee Network to institute a program of educational broadcasts. These broadcasts were of fifteen minutes duration and were given on Tuesday and Thursday afternoons from 2:00 to 2:15 P. M. Each of the six members of the faculty who was assigned to this work gave a five-week-course of talks.

Father Francis Low began on January 17th with his course on "The New Morality," and was followed on January 19th by Father Terence L. Connolly who spoke on "The Works of Francis Thompson." They in turn were followed by Father Martin P. Harney and Father Leonard Feeney. The former spoke on "Monasticism, a Vital Force in History," and the latter on "Modern Poetry."

The concluding series was given by Father Francis

V. Sullivan and Father William J. Murphy. Father Sullivan chose as his subject, "An Historical Glance at Man's Pursuit of Culture," and Father Murphy, "An Introduction to Dante."

The broadcasts, which ended on April 28th, were so favorably received that tentative arrangements have been made to resume again in September, with prospects of extending the allotted time to one-half hour periods.

NEW ORLEANS PROVINCE

Death of Rev. Father Provincial

At one o'clock on the morning of May the second, Reverend Father Provincial, John M. Salter, after an illness of six weeks passed unto the Rest of the Lord.

By all those who made their noviceship under him, he will be forever remembered for his sane, practical view of Christian and Jesuit perfection—a view which took into account and sympathized with inevitable human weakness, yet held up steadily before all the Jesuit ideal of companionship with Christ, and inspired each with the ambition to become distinguished in the service of God.

As Provincial he radiated confidence by his ready and firm grasp of affairs, his calm accuracy of judgment. His unswerving devotion to the needs of the province was a commonplace; yet no press of business was urgent enough to disturb the edifying exactness with which he performed his duties as a religious. He was able to exact fidelity to duty because his life was a lesson in that virtue. No doubt his solicitude for the well-being of the province shortened his days, but he was not one to regret it. To that extent he is a martyr of duty. R. I. P.

MARYLAND-NEW YORK PROVINCE

CENTENARY OF THE PROVINCE

The California Province extends its felicitations in the following letter:

SOCIETY OF JESUS
PROVINCE OF CALIFORNIA
Provincial's Residence
San Jose, Cal.

April 13th, 1933.

DEAR FATHER PHILLIPS:
P. C.

Please accept the congratulations of the California Province on the Centenary of the Maryland-New York Province. There are no words of mine that can add anything to the beautiful letter of His Paternity. We of California feel particularly indebted to the Maryland-New York Province, for the reason that for so many years so many of our Fathers have made their theology at Woodstock. The pleasant years spent in the companionship of your men, the courtesy of Superiors, and the kindly interest of Professors, have always been treasured as a sacred memory. May God prosper your Province in the years to come, and bless your efforts with every success.

May your Easter be rich in the blessings of the Risen Saviour!

Sincerely in the Sacred Heart,

ZACHEUS J. MAHER, S.J.,

Provincial of California.

The following letter was read in the houses of the Province during Easter week:

Easter Sunday, April 16, 1933.

Reverend and dear Fathers in Christ:

P.C.—

This letter is addressed to the younger Fathers of the Province, to those not over forty years of age, and is a call

1. For volunteers for the Philippine Mission, and
2. For information from those who, whilst they do not feel an inspiration to volunteer, do feel that God has given them such natural qualities and supernatural graces, as would enable them to go to the Mission, not only obediently but gladly, if Superiors decided to send them.

That all concerned may make their decision on reasonable grounds, as well as with the enlightenment of grace, I propose for their prayerful consideration a few facts, principles and conditions.

(I) The state of our Philippine Mission and its needs.

The works of the Mission may be divided into three classes:

1. Our various activities in Manila and Novaliches may be subdivided as follows:
   a) Our educational work in Manila, including the Ateneo and the Apostolic Seminary of San Jose.
   b) Our scientific work in Manila, chiefly that of the Central Observatory of the Philippine Weather Bureau.
   c) Our work of training our own younger men at Novaliches.
   d) Our ministerial and apologetic work in Manila.
2. Our work in the Leper Colonies of Culion and Cebu.

3. Our parochial and missionary labors in Mindanao.

At present, the needs of these different elements are supplied in very varying degree.

a) The needs of the Ateneo are fairly well provided for by the ordinary annual assignment of Scholastics; but a few priests are required to replace those whom age or sickness has incapacitated or who may have to be relieved temporarily in order to recover their health or energy.
b) The Seminary needs several more Professors.
c) The needs of the Observatory are either provided for or men have already been chosen for this work and are in preparation for it.
d) Novaliches will need two or three more teachers.
e) Our ministerial and apologetic work in Manila can be fairly well provided for, as in the past, by the zeal of those engaged in the works just enumerated above.

2. For the Leper work, we need one more Chaplain for Culion.
3. The most intense need is for more Missionaries in Mindanao.

Briefly; we have at present some 36 strong and active Priests laboring there, as also about 6 who are still active, though very seriously handicapped for general mission work, by age and infirmities and should either be replaced, or, at least, if they are kept in Mindanao, relieved of the burden by giving them the assistance of younger and stronger men in the work they are striving to accomplish.

Now these 42 men are ministering to a population of 400,000 Catholics and 100,000 heretics and schismatics scattered over an area of about 35,000 square miles with extremely limited facilities for travel. They should too be ministering to some 400,000 pagans and infidels, whom we must leave abandoned because we cannot even do what is considered essential for the

Catholic portion of our flock.

(II) Those who volunteer, or express their willingness to go, should understand the conditions involved in appointments to the Mission. Such an appointment means normally that he who is sent, is definitely attached to the Mission for life, without expectation of returning to his native country; unless, in some rare and unusual cases, Superiors judge an exception should be made to the rule.

Once attached to the Mission, each one is subject to the Superior of the Mission and may be moved from place or work, to another place or work within the Mission (e.g. from Manila to Mindanao or Culion, and vice versa) in the same way as a subject in the Province can be moved by the Provincial.

Finally, no permanent appointment to the Mission can as a rule be made until full information has been sent to Very Rev. Father General and he has given his approval. The appointments, however, are not made by Father General but by Father Provincial. with dependence on the approbation of Father General.

It is clear then that the work of the Mission involves a very great and complete sacrifice. But God has given to the Province the Philippine Mission and I know that He has in the past given and will continue in the future to give many members of the Province the graces required for a cheerful rendering to Him of the sacrifice involved.

I commend myself earnestly to your Holy Sacrifices and prayers.

Your servant in Christ,

EDWARD C. PHILLIPS, S.J.,
Provincial.

Returning from his official visitation of the Philippine Mission of the Maryland-New York Province,

Rev. Father Provincial, Father Edward C. Phillips, spent a few days in Rome, and was granted the privilege of an audience with the Holy Father. During the course of the audience, while Father Phillips was explaining the work of our missionaries in the immense field of the Philippines and the difficulties they met because of their relatively small number, the Holy Father exclaimed, "Well, Father, what's the use of being a Jesuit to do only the possible? Yes, I meant that. With the spirit of obedience that marks the Society, and the spirit of St. Ignatius still alive, a Jesuit can really undertake what to other organizations would be truly impossible and accomplish it."

It was perhaps that remark of the Holy Father that prompted the following message of Father Provincial which appeared in the April issue of the *Jesuit Seminary News*:

I have just returned from a brief sojourn in the Philippine Mission of the Maryland-New York Province of the Society of Jesus. I have always admired and to a certain extent sympathized with Missionaries and in particular with *our Missionaries* in the Philippines: for a little over four years I have known and officially followed their works and their trials by report, viewing them as it were from a distance, and they held a certain glamor and enchantment.

But now for a little over four months I have been in immediate contact with these, *our Missionaries,* and have shared personally for a brief period their labors and their trials. The enchantment of the distant view faded away because it was an image only and in its place arose a new admiration and a new exultation for having been privileged to see and touch the reality, and that reality is one of unconscious heroism sustained only by the grace of the missionary vocation: it is the reality of a little band of soldiers carrying on an impossible campaign to a glorious victory; it is the

conquest of a Kingdom for Christ with means naturally speaking utterly inadequate: it is a new actualization of the inspired declaration of Holy Scripture—"Vir obediens loquetur victoriam"—"The obedient man will speak of victory" for this is a case where the soldier of Christ through obedience to the Holy See undertakes what seems to human judgment impossible, and does it.

And yet how much, how very much more could be accomplished if we only had more priests to break the Bread of Life to a lovable and receptive people and more means wherewith to build and maintain an ever expanding system of parochial schools, the pride of the present and the hope of future in the Mindanao Mission. It will be our duty to supply the men: it will be the duty—or if I seem to exceed the bounds of authority by that word—it will be the privilege of our friends who have the worldly goods to supply the means.

PHILIPPINE ISLANDS

On his return from his visitation to the Mission of the Maryland-New York Province in the Philippine Islands, Rev. Father Provincial brought the following lists of statistics, which are more complete than those contained in the annual lists published in the "Letters."

PERSONNEL OF THE PHILIPPINE MISSION, S.J.
As of January 1, 1933

	Priests	Schols.	Bros.	Total
Superior and Curia	2	0	1	3
BUTUAN	3	0	1	4
Cabadbaran	2	0	1	3
CAGAYAN	3	0	1	4
Balingasag	1	0	1	2
Iligan	1	0	1	2
Jasaan	1	0	1	2
Sumilao	4	0	1	5
Tagoloan	1	0	1	2
Tagnipa	2	0	1	3
Talisayan	2	0	1	3

	Priests	Schols.	Bros.	Total
CARAGA	2	0	1	3
Baganga	1	0	1	2
Cateel	1	0	1	2
CULION	2	0	1	3
DAPITAN	1	0	1	2
Dipolog	2	0	1	3
DAVAO	3	0	1	4
JIMENEZ	3	0	1	4
Misamis	2	0	0	2
Oroquieta	2	0	1	3
Cebu	2	0	0	2
MANILA, the Ateneo	17	19	5	41
MANILA, San Jose College	7	4	4	15
NOVALICHES, Dom Prob.	4	11 app.	2 vet.	
		15 nov.	9 nov.	41
ZAMBOANGA	3	1	1	5
Ayala	1	0	1	2
Mercedes	1	0	1	2
Cotabato	2	0	1	3
Jolo	1	0	1	2
Extra Missionem degentes	4	5	0	9
	1	0	0	1
	84	55	45	184

Distribution by Nationalities

Fathers	Am.	Sp.	Fil.	S. A.	C. Is.	Chin.	Tot.
Fathers	44	24	16				84
Approv. Schol.	21		16	1	1		39
Novice Schol.			15		1		16
Brothers	5	22	7	1		1	36
Nov. Brothers			9				9
	70	46	63	2	2	1	184
In 1930	61	54	33	1	0	1	150
Increase	9	—8	30	1	2	0	34

Houses	1930	1933	Increase
Colleges	2	2	0
House of Probation	0	1	1
Residences (Independent and Depend.)	25	9	2 Ind.
		18	Dep.
Parochial Schools	23	22	—1
	27	30	3

	1930	1931	Increase
Percentage of Native Members to Whole Personell	22%	34%	12%

(Further statistics at end of the volume.)

AURIESVILLE

The WOODSTOCK LETTERS has not as yet carried a description of the magnificent new Coliseum at Auriesville, so it takes advantage of the following article printed in the April number of the *Auriesville Pilgrim*:

Four shades of Kittanning brick, in colors from white to a deep brown, have been used in the outer walls. These are set in a decorative effect of garlands, stars and crosses. The diameter of the coliseum is 257 feet and to walk around it six times is to have covered a distance of nearly a mile. The walls rise to a height of 28 feet, covering the outer monitor of the roof, visible only from an elevation.

There are 72 entrances in the eight sections, one section for each of the martyrs. A terra cotta cross is mounted above the eight double doors leading directly to the main aisles and a large crucifix stands high above the center of the building. On each side of the main entrances are marble medallions set in sunken circles.

Engraved on the medallions are crossed tomahawks and palms of victory above which is a cross and below the name of the saint in whose honor the section is dedicated. In arches above the double doors are niches containing Carrara marble statues of the saints, one to each section. To the right of the Saint Isaac Jogues entrance is the cornerstone, laid September 28, 1930 also engraved with the tomahawk and palm design

The interior of the massive amphitheatre is floored with concrete of gray coloring in the seating sections and red with a hard smooth finish in the aisles. Walls are of building tile with a glazed tile wainscoting. The

seating capacity is 6,500 and it is estimated that the use of standing room space will raise this number to a maximum capacity of more than 10,000 pilgrims.

Seats and kneeling benches have wrought iron standards with a cross and circle design on the aisle end. Inner and outer sections of seats are enclosed with ornamental wrought iron railings. Twenty-four aisles lead from a 12-foot passageway that follows the outer wall and these connect with the aisles of the inner circle of seats. A passageway of greater width is formed between the front seats and the altar rail.

Sixty steel columns support the roof which is of a monitor design in three sections, each encircled with windows of cathedral glass. From the outer wall height of 28 feet, the sections of the roof are raised until a height of 48 feet is reached in the center. Proper ventilation is secured through a simply operated mechanical device extending from the windows down to the lower section of the center columns. The supports are covered with maftex and a lower section of five feet is paneled and mounted with a wooden design, the bishop's cap.

Four gates at the end of the main aisles lead to the circular sanctuary, with a diameter of 72 feet. The hardened and polished composition floor has a large white diamond section in front of each altar. Enclosing the altars is the woodwork sanctuary rail sufficiently large to allow 200 communicants to kneel at one time.

The altars are of wood, and are approached by five steps. There are four altars facing in different directions, and dedicated to Our Lady of Martyrs, St. Isaac Jogues, St. René Goupil and St. John Lalande. Tabernacles are of bronze. On each altar there are three octagonal panels of oak carved from a tree which stood on the shrine site, then the Lower Castle of the

Mohawk Indians, at the time of the martyrdom of St. René Goupil in 1642 and of St. Isaac Jogues and St. John Lalande in 1646. The background of the altars is formed by a 14-foot palisaded wall of white pine and hemlock grown on the shrine grounds. The carved crosses in these poles recall the practice of St. Isaac Jogues and the servant of God, Kateri Tekakwitha.

Four entrances lead to the sacristy which is located in the enclosure formed by the background of the altars. Here are contained the vestment cases and cabinets for articles used in connection with services. Built in the center support is a reinforced concrete vault in which are kept the sacred vessels and relics of the martyrs. A stairway leads to the upper platform.

A second tier of palisades forms the background for this platform. There are four projecting pulpits over the entrances to the sacristy. To the rear of the pulpit between the altars of St. Isaac Jogues and St. René Goupil is the two manual Estey organ and choir loft. Surmounting the sacristy is a tower which contains the amplifiers of the address system.

On the outer passage way are eight double confessionals, one to the left and right of each main entrance. Lighting fixtures of large lantern design ornamented with crosses are suspended from the three sections of the ceiling.

Shrine services are broadcast throughout the large coliseum by an electrical system which has microphone connections on the four altars, in the four pulpits and over the organ. Connecting with the amplifiers in the tower above the altar group are extensions to the outside of the building for the accommodation of the pilgrims on the shrine grounds.

His Excellency, the Most Rev. Edmund F. Gibbons, D.D., dedicated the Coliseum on June 21, 1931.

MISSION BAND

POST-LENTEN SCHEDULE

April 16-23	Transfiguration, New York, Fr. Mahony.
April 16-23	Our Lady of Angels, Phila., Fr. Kaspar.
April 16-18	St. Mary's, Phoenixville, Pa. (Forty Hours), Fr. Chas. Gallagher.
April 22-24	Cenacle, New York, Fr. Connor.
April 23-25	St. Andrew's, Waynesboro, Pa., (Forty Hours'), Fr. Bouwhuis.
April 23-25	St. Patrick's, Phila., (Forty Hours'), Fr. McCarthy.
April 23-30	St. Joseph's, Morganza, Md., Fr. McIntyre.
April 23-May 4	Ascension, Bowie, Md., Fr. Torpy.
April 23-May 7	Sacred Heart, Conewago, Pa., Fr. Cox.
April 25-29	St. Joseph's Academy, McSherrytown, Pa., Fr. Hargadon.
April 28-30	Cenacle, Newport, R. I., Fr. Connor.
April 30-May 14	St. Patrick's, Elizabeth, N. J., FF. McIntyre, C. Gallagher and Bouwhuis.
April 30-May 7	Our Lady of Libera, W. New York, N. J., Fr. Kaspar.
April 30-May 7	Sacred Heart, Conemaugh, Pa., Fr. J. P. Gallagher.
April 30-May 7	Holy Innocents', Brooklyn, N. Y., Fr. Cotter.
May 7-9	St. Madeline's, Ridley Park, Pa., (Forty Hours'), Fr. Hargadon.
May 7-21	Holy Angels', Fort Lee, N. J., Fr. Connor.
May 7-14	St. Francis of Assisi, Auburn, N. Y., Fr. McCarthy.
May 7-9	St. Mary's, Lancaster, Pa., (Forty Hours'), Fr. Willmann.
May 9-13	St. Mary's Academy, Leonardtown, Md., Fr. Torpy.
May 14-21	St. Ignatius', New York, Fr. Torpy.
May 14-28	St. Anastasia's, W. Englewood, N. J., Fr. Cox.
May 14-16	St. Laurence's, Great Bend, Pa., (Forty Hours'), Fr. Bouwhuis.
May 14-16	Resurrection, Brooklyn, N. Y., (Forty Hours'), Fr. Cotter.
May 14-21	Little Flower, Shavertown, Pa., Fr. J. P. Gallagher.
May 14-18	Marie Reparatrice, New York, Fr. Kaspar.
May 14-28	St. Catharine's, Pelham, N. Y., Fr Hargadon.
May 21-June 4	St. Matthew's, Phila., Fr. J. P. Gallagher. (Fr. Kaspar will open.)

FORDHAM UNIVERSITY

The President's Address at the Convocation

A booklet containing the full report of the Convocation of Faculties held at Fordham University last May has just been published, and from it we take the following address of the Reverend President, Father Aloysius J. Hogan, which will be of interest to our readers:

THE SPIRIT OF JESUIT EDUCATION

In founding the Society of Jesus and in choosing education as the specific and distinctive field of activity for his religious sons Saint Ignatius of Loyola had in mind a very definite purpose. Ignatius himself was not a great scholar, not an enthusiastic admirer of the classics, nor did he choose for his followers the work of education that he might thus promote the study of literature and spread taste and refinement throughout the world. Ignatius had no mission from God to elevate the standard of scholarship, no special call from God to renew or revive interest in the classics! Ignatius did have a mission from God, a special call to elevate the standard of virtue among men!

Ignatius of Loyola's prime concern was souls! He was eager to gain souls for Christ. His one and dominating ambition was to establish the Kingdom of Christ in the hearts of men. The only motive which urged him to choose for his followers the work of education was the unparalleled opportunity which this work afforded to train hearts for God and to perfect in each one of them the image of the Creator. The Society of Jesus in its educational work is not an Academy of Arts and Sciences, not a literary club. And the Divine Voice never said to Ignatius: "Go, make me a world of scholars!" But Christ did say: "Go, bring the world to Me!" Therefore Ignatius in

forming the Society of Jesus chose as its motto "*Omnia Ad Majorem Dei Gloriam*"—all for the greater glory of God.

The work in Jesuit Education gives us not only the minds of those whom we teach. Most of all it should give us their hearts, their souls, to mould in the fashion of Christ, to fill with His principles, to toil over until in the end we have a man who is a gentleman, who is a Christian, a man showing Christ to the world in his life, a man who is, above all, marked a Catholic Gentleman.

I realize full well that in speaking of God and of the individual soul, immortal in its destiny, I realize, I repeat, that I am speaking a language not understood by modern educators; that I am speaking in a tongue foreign to educational moderns and to their philosophy of education.

The following excerpt from a lecture on philosophy given by an eminent educator here in New York clearly expresses the modern view:

> "When the world is viewed as a totality, there is obviously nothing to which it can be related, nothing on which it can be dependent, no source from which its energy can be derived."

In plain English this means that there is no God, no Creator of this world.

One hundred years ago a Committee of the Board of Aldermen of New York City reported its judgment that a Public School "ought to teach only those branches which tend to prepare a child for the ordinary business of life," and that "religious studies are not necessary to prepare a child for the mechanical or any other business of life."

Just about the same time the Very Reverend Father General of the Jesuits, John Roothan, wrote the fol-

lowing in a Letter Introductory to the Revised Edition of the Ratio Studiorum:

> "Therefore, these various plans (in education), which are more evil than novel and which are altogether injurious to the Church and the State, are of such a character that they can never find approval among us, unless we wish to depart entirely from the purpose which our Society has in undertaking its academic labors. Our educational work, most assuredly, does not consist in mere literary instruction; rather, it has as its main purpose the Christian Education of Youth, without which, as the sad experience of countless years has shown, a wealth of erudition and learning, however great, has resulted in injury rather than in advantage to the State."

In Jesuit Education we stand at variance with the moderns and their so-called philosophy concerning the very fundamental concept of education.

Man is a creature of God, brought into this world, not by chance or fate, but by the creative power of the Almighty. He is made up of body and soul; the soul, spiritual and immortal, created to the image and likeness of the Creator. The soul of man is endowed with the faculties of intellect and free will. Because of these noble faculties, with which man is endowed, he is essentially a morally responsible being, responsible to the Creator from whom he came. Man's destiny is not the life in this world, but another and more perfect life beyond the grave. The "business of life" in this world is but a preparation, a perfecting of oneself for life eternal. Hence True Education must concern itself with the whole man, with man in his totality.

We understand "Education, in its complete sense, as the full and harmonious development of the intellectual, moral and physical powers of man. It is not,

therefore, mere instruction or the acquisition of knowledge, although instruction and the acquisition of knowledge necessarily accompany any right system of education. But the gaining of knowledge is a secondary, or at any rate, a concomitant, result of education. Learning is an instrument of education, not its end. The end is culture, and mental and moral development." True Education is the development of the whole man.

Such a real understanding of education and such a noble purpose in education places a grave responsibility indeed upon the individual teacher. The teacher makes the school! He is far more important than text books and apparatus. "Have a University in shanties," said Cardinal Newman, "nay in tents, but have great teachers in it." The university influence, the university touch, the university development are methods that tell in the moulding of the students' manhood. But the university teacher is the greatest of all influences, —the man who knows not only what to teach but how to teach it best. No one can touch the life of others who has not a positive life of his own. The great teacher is great because he leaves a definite mark upon the minds and the characters of those who come under his influence.

Nothing should serve so forcibly to remind the teacher of his dignity and responsibility as the value of the souls to which he has become a guide and a director. What are those souls? Nothing less than the image of the Living God and the masterpieces of His creative power, wisdom and love!

To you then, members of the various Faculties of Fordham University, I address these words expressive of the Spirit of Jesuit Education. For Fordham University is a Jesuit institution of learning, and we glory in the ninety years and more of faithful adherence to this fundamental Catholic philosophy of education.

To each one of you, assisting as you are so generously and so devotedly the Jesuit sons of Ignatius of Loyola in this noble work of educating our young men and women and of training them to the higher aspirations of life, to each one of you we voice our deepest appreciation and our sincerest gratitude. Each day we humbly beg God's abundant blessings upon you and your labors for "those who instruct others unto justice shall shine as the stars."

GEORGETOWN UNIVERSITY

Speech of His Excellency the Minister of Yugoslavia

Founders Day—March 25th, 1933

Grato corde eximium honorem collatum mihi ab Universitate Georgiopolitana accipio. Etsi non bene meritum dignitatis alumni honoris causa Academiae Philosophiae, quae in honorem illustrissimi Camilli Cardinalis Mazzellae instituitur, me puto, tamen distinctione rarissima ornante civitatem Jugoslavicam magis quam eius humilem legatum summopere gaudeo.

Gratiam, quam debeo Universitati Georgiopolitanae, reverendissimo eius Praesidi, nec non eius professoribus pro multis privilegiis mihi datis, dignis verbis exprimere ingenium non habeo. Eloquentia deficiente, praestat grata memoria, quam benevolentibus Georgiopolitanis pro beneficiis mihi tributis conservabo.

The great honor which has just been bestowed upon me I so highly value that you will permit me to express my thanks in two languages.

As I have said the distinction just received honors above all my country, the Kingdom of Yugoslavia, and for this my first gratitude is due. Yet, at the same time, I can perceive in these honors so graciously con-

ferred upon me by the authorities of Georgetown University a personal touch; this they have made manifest in bestowing upon the modest contribution which I have been able to make to the Philosophy of Law an abundant recognition. Sound philosophy, as the beautiful citation points out, paves the way to the heights of Truth. All true philosophy, may I add, as a foundation of the intellectual activity of the human mind, no matter in what field of study, belongs to all humanity; for it is in the final analysis the bed-rock of all solid scientific investigation. Every great work of art or science exhibits an underlying philosophical principle. And such principles are the same everywhere without regard to national or economic boundaries. On account of this common basis, every great achievement of the human mind has in addition to its national value an international value. Politics and economics may change, but the great truths directing the scientific and artistic activities of man do not change. They represent a permanent, and therefore stabilizing, a common, and therefore international element among all the changes to which the life of individuals as well as of nations is subject. It is well, especially in our times, to be alive to and to emphasize such elements as are common to all humanity. The more a nation is able to achieve in the fields just described the more it will strengthen the common basis upon which the cultural life of all the nations rests.

I am glad to say that there is between your nation and mine, apart from the political and economic relations also a community of cultural interests of great importance. What America has done for my nation especially in the field of education, what sacrifices have been made by individual Americans with characteristic American generosity, is something for which Yugoslavia feels deeply grateful. But this gratitude, my nation has not only shown in words, but has also given

something in return even if we take into account only intellectual achievements in America itself. Let me pick out just a few men whose works, though belonging to very different fields, were produced principally for America. In the province of religion and also of Indian philology and literature, there is the venerable figure of Bishop Baraga who, in the middle of the last century, performed his most successful missionary and humanitarian work among the Indians in Michigan. In the field of science I may mention the names of two of the greatest American, and at the same time Yugoslav electricians, Professor Michael Pupin and Professor Nicholas Tesla in New York. As for the field of art, I believe, that many of you have seen in Michigan Park in Chicago two magnificent equestrian statues of heroic proportions, representing early American Indians. These statues were made in Yugoslavia by the Yugoslav sculptor Mestrovic. These few examples will suffice.

But they suggest to me also something more. It is just these three activities of the human mind which are so superbly represented in Georgetown University. Science is one of the traditional glories of this historical place. Artistic beauty is a predominant characteristic of your buildings, of this Hall and of many treasures cherished carefully by the University. Indeed, the beauty of this place has always impressed me. But there is in all this something more sublime, for, if I may say so, these noble witnesses of intellectual vigor are here perfumed by the divine fragrance of the Faith.

And so it is with a genuine feeling of admiration and gratitude that on the day of the commemoration of the Founders of this magnificent old place which is in so many ways linked with the glorious history of the American people, I answer the gracious salute of the President with the wish: *UNIVERSITAS GEORGIOPOLITANA vivat, crescat, floreat!*

PHILADELPHIA

Two Milestones in Jesuit History

Sunday, April 30, marked two events in Philadelphia, both eloquent in their testimony of the work of the Society for the city and the diocese. The first was the dedication of the Lonergan School of Mechanics at St. Joseph's College, of which celebration the Philadelphia *Standard and Times* carried the following notice:

Symbolizing the permanency of Catholic higher education and its inevitable progress even during times of unsettled economic conditions, St. Joseph's College last Sunday dedicated its handsome new Collegiate Gothic building, the John E. Lonergan School of Mechanics. His Eminence, the Most Rev. Archbishop, officiated.

All three speakers stressed the significance and vital need of Catholic higher education and recalled the heroic struggles that have made the development of Catholic colleges possible, as well as the generosity of the Catholic laity.

The speakers were the Very Rev. William T. Tallon, S.J., president; the Rev. Francis X. Talbot, S.J., Litt. D., literary editor of *America*, and St. Joseph's College historian, and State Senator Joseph C. Trainer, chairman of the St. Joseph's College Foundation.

Paying high tribute to the generosity and devotedness of the late John E. Lonergan, a benefactor of St. Joseph's, Father Tallon said that the building would stand as a permanent memorial to "a Catholic gentleman whose charity was endless."

Father Tallon sketched the history of the transfer of the college to its present site during the administration of the Rev. Albert G. Brown, S.J., and the expan-

sion in curricula and enrollment since that time. He also officially extended the regrets of the institution at the absence of Mrs. Lonergan, widow of the benefactor.

Sketching the life of Mr. Lonergan, Mr. Trainer pointed out that Mr. Lonergan's contribution to the cause of Catholic higher education was at the same time a striking argument in favor of higher education from a practical as well as a spiritual and cultural viewpoint.

"Mr. Lonergan," he said, "did not have the benefits of higher education, in a formal sense, having had to educate himself, but, despite his success without a college background, this man was absolutely convinced of the necessity of Catholic higher education and made his belief a tangible monument in lasting stone."

"There is a direct relation between 'Old St. Joseph's', now in its two hundredth year, and the 'new St. Joseph's College', now in its eighty-second year," Father Talbot declared, in sketching the general history of Catholic higher education in this city.

As Father Talbot had originally pointed out in his "History of Jesuit Education in Philadelphia," the Rev. Joseph Greaton, S.J., founder of "Old St. Joseph's," came to Philadelphia with the double purpose of establishing a parish and founding a college.

That Father Greaton did not live to see his dream of a college reach reality was lamentable, Father Talbot said, but the spirit that motivates those whose lives and energies are devoted to this cause is best indicated in the fact that nearly a century after Father Greaton's death other hands carried on the work, and today, despite difficulties as staggering as any previously experienced, St. Joseph's College has marked the bicentennial of Catholicity in this city by raising another building.

The Very Rev. Francis X. Byrnes, S.J., acting provincial of the New York-Maryland province of the

Society of Jesus, and, like Father Talbot, a St. Joseph's alumnus, and the Rev. James M. McCall, a stepson of Mr. Lonergan, acted as deacons to His Eminence. Father McCall represented the family in the absence of his mother, who is ill in Florida.

Father Tallon directed the audience of several thousand which crowded the college quadrangle, in a prayer for Mrs. Lonergan.

The second celebration was one of more historical interest, as it marked the two hundredth anniversary of the foundation of Old St. Joseph's Church, Willing's Alley. The spirit which animated the whole celebration was well epitomized by His Eminence, Dennis Cardinal Dougherty, the Most Reverend Archbishop, when he said in the course of his address: "The Jesuits are not intruders in the diocese, they are founders." We print the account of the celebration as found in the columns of the *Standard and Times,* as also the sermon delivered on the occasion by Father John D. McCarthy, of the Mission band, because of its worth and especially for the valuable historical facts included therein. The account of the celebration reads:

Old St. Joseph's parish, Willing's Alley, observed the two hundredth anniversary of its founding last Sunday, when the little chapel was the scene of a most brilliant function, the pomp and splendor of which was in thrilling contrast to the humble and obscure beginnings of the parish.

When Father Joseph Greaton, the English Jesuit, first came to Philadelphia two centuries ago, to found the mission in the City of Brotherly Love, he wore the guise of a Quaker; from Quakers was purchased the ground on which the chapel was built. It was the Quaker Charter of William Penn which protected the mission chapel. According to Miss Elizabeth Kite, archivist of the American Catholic Historical Society,

St. Joseph's Chapel was for many years the only place where worship was publicly tolerated in a Catholic chapel in the British Empire.

This debt to the Quakers was gratefully acknowledged in a magnificent address by the Rev. John D. McCarthy, S.J., of the mission band.

The celebration opened with Solemn Pontifical Mass, sung by His Eminence, the Most. Rev. Archbishop, at 11 o'clock. The Right Rev. Monsignor Hugh L. Lamb, D.D., Prot. Ap., was the assistant priest. The Right Rev. Monsignor Thomas F. McNally and the Right Rev. Monsignor Fenton J. Fitzpatrick were the deacons of honor. The Very Rev. W. Coleman Nevils, S.J., rector of Georgetown University, was deacon, and the Very Rev. William T. Tallon, S. J., president of St. Joseph's College, was subdeacon. The Rev. Francis J. Furey, D.D., was master of ceremonies.

Present in the sanctuary were the Right Rev. Monsignor Peter J. Petri, the Very Rev. James A. Riley, C.S.Sp, and the Revs. Vincent A. McCormick, S.J., of Woodstock, Md.; Joseph P. O'Reilly, S.J., rector; Wilfred Parsons, S.J., Joseph S. Dineen, S.J., Jersey City; Lawrence Kelly S.J., Washington; Francis X. Talbot, S.J., New York; Edward J. Sweeney, S.J., New York; J. P. Smith, S.J., Robert J Tracey, S.J., Francis X. Byrne, S.J., Joseph A. Fortescue, S.J., John C. Mullen, S.J., Edmond P. Cerruti, S.J., Loyola College, Baltimore, Md.; John J. McLaughlin, S.J., Woodstock, Md.; John P. Delaney, S.J., Buffalo, N. Y.; Robert I. Gannon, S.J., Jersey City, N. J.; James F. McDermott, S.J., Jersey City, N. J.; James A. Traffe, S.J., Allen F. Duggin, S.J., Woodstock, Md.; Thomas J. Higgins, S.J., Henry J. Casten, S.J., Thomas J. Graham, S.J., George W. Wall, S.J., Arthur P. Hart, S.J., John A. Morgan, S.J., J. P. Sullivan, Francis L. Carr, John J. McNenamin, J. J. Wilson, Henry I. Connor, John P. Mealey, E. J. Murtaugh, O.S.A., Bernard M. Albers,

O.S.A., John A. Hogan, O.S.A., Anthony Kalb, C.SS.R., M. J. Higgins, C.M., D. A. Corbett, William J. Lallou, Litt.D., George T. Montague, Francis P. Regnery and Francis Aidan Brady.

The Most Rev. Bishop O'Hara celebrated Mass for the deceased clergy and laity of the parish on Tuesday. The Right Rev. Monsignor Thomas F. McNally was the assistant priest. The Rev. Arthur S. Hart, S.J., was deacon, and the Rev. John A. Morgan, S.J., was sub-deacon. The Revs. James J. Rice and Howard R. Flood were masters of ceremonies.

Father McCarthy's sermon follows:

> Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit.—John xii, 24-25.

"On the banks of St. Mary's river in Maryland stands a little marble shaft which marks the site where in 1634 the first Lord Baltimore and his Catholic associates founded St. Mary's City. This Catholic colony has the unique distinction of being the first colony in America to grant full religious liberty to all. Here, as Bancroft says, was the 'only home of religious freedom in the wide, wide world.'

"As long as Catholics remained the dominant political force in Maryland, religious freedom remained and a haven was afforded to Protestants of every shade of religious complexion flying from the intolerance and persecution of their fellow Protestants. Puritans escaping from Episcopalian oppression in the south; Episcopalians and Baptists flying from Puritan intolerance in the north; poor Quaker, object of persecution from Anglican and Puritan alike, each and all were

safe in Maryland to worship God according to the dictates of conscience.

"With the passing, however, of Catholic domination in Maryland came the passing of religious liberty. The Church, which had welcomed all, was now proscribed and persecuted by all—her children disfranchised, her worship forbidden, her priests hunted and imprisoned. The State papers were seized and the capital removed to Annapolis. The proud little city of St. Mary's was no more. Today there is not left a stone upon a stone—not a vestige of her glory remains.

> Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit.

"Today we are met to commemorate the first permanent outgrowth of that seed of Catholicism and religious liberty which died in Maryland with the repeal of the Toleration Act.

"It has been difficult to condense the history of two hundred momentous years into a presentable form. I trust it will be satisfactory if I speak first of the growth of the parish and the external forces at work to prevent its development. I shall then speak briefly of its actively productive life, and finally of the full ripe fruit of accomplishment that came with the establishment of national independence.

"The Jesuit missionaries of Maryland now outlawed and persecuted, unable longer to hold public worship, labored secretly to minister as best they could to the Catholics scattered through the various colonies. Disguised, very often as Quakers and under assumed names, they hurried from place to place administering the Sacraments to the faithful who were assembled for Mass in some private Catholic home.

In Pennsylvania, due to the generous and friendly toleration of the Quakers, their labors were less hampered. The sufferings endured by Quakers and Catholics under the penal laws of England had made Penn see the injustice of persecuting men for their religious convictions. His colony founded about fifty years after Maryland, granted, like Maryland, full religious liberty to all.

"In 1720, Father Joseph Greaton, an English Jesuit, was sent on the Maryland mission and appointed the first resident pastor of Philadelphia. Unfortunately a church could not be built here at the time on account of the dispute over the boundary line between the colonies of Maryland and Pennsylvania. Maryland claimed the city of Philadelphia and the laws of that colony forbade the erection of a Catholic church. That dispute was settled in 1732. The following year, close to the Quaker Almshouse and, for obscurity's sake, back from the street, Father Greaton built his modest two-story house, in the style of the day, and the first church of St. Joseph—a tiny chapel 18 by 28 feet attached to the house—apparently a kitchen with a chimney instead of a cross.

"As if to emphasize the harmony that ever prevailed between the Quakers and the Catholics, the path that led from Walnut street to the Almshouse was used for years by the Quakers and Catholics alike. This Almshouse, which stood to the east of St. Joseph's, is the one immortalized in Longfellow's poem 'Evangeline.' Almost equal honor can be claimed for the old graveyard of St. Joseph's that under the shade of two of the great walnut trees lay in front of the chapel:

Still stands the forest primeval, but far away from its shadow,
Side by side in their nameless graves the lovers are sleeping.
Under the humble walls of the little Catholic churchyard,
In the heart of the city they lie, unknown and unnoticed.

"This chapel was enlarged in 1757 by Father Harding and from 1820 to 1838 was used as the Cathedral Church by Dr. Henry Conwell, the second Bishop of Philadelphia.

"In 1838 the corner-stone of the present church was laid by Father Ryder in the presence of the Venerable Bishop.

"The growth of the Catholic population induced Father Harding in 1763 to purchase, with monies from Father Greaton's family legacy, the piece of property now occupied by St. Mary's Church and cemetery. This new church, when completed, was used on Sundays and great occasions, the Fathers residing here at St. Joseph's. In 1830 St. Mary's was made a separate parish in charge of the secular clergy.

"It must not be supposed from this narration that the work was accomplished without opposition. Religious liberty was not so easily won in America. Father Greaton had hardly opened his little chapel before protests were lodged before Governor Gordon, that, contrary to the laws of England, 'the scandal of the Mass was openly celebrated by a Popish priest.' Father Greaton appealed to the Charter of William Penn and through the generous judgment and broadminded policy of the Quakers, the protest was tabled. It thus happened that for some years St. Joseph's was not only the only church in Colonial America, but the only church in the world-wide British Empire where the Holy Sacrifice of the Mass could be legally said.

"In 1740, England declared war against Spain and, because Spain was a Catholic country, bigotry again flamed up in sensational charges of treason against the Catholic colonists.

"Again, in 1755, when the French and Indians inflicted such a terrible defeat upon General Braddock at Fort Duquesne and the remnants of his army, crushed and bleeding, staggered into Philadelphia, an

angry mob gathered to destroy the church, and only by the heroic, persistent efforts of the Quakers, was it finally persuaded to desist.

"It is the year of 1844, however, that is written blackest in bigotry, because of the un-American and un-Christian scenes of violence that disgraced not only the traditions of the City of Brotherly Love, but New York and New England as well. It began by a propaganda of Presbyterianism consisting chiefly in the widespread dissemination of anti-Catholic literature and the formation of a new political party of 'Native Americans' whose motto was 'America for Americans!' This party gained impetus in Philadelphia by the election in New York of a number of Native American Aldermen and of James Harper as Mayor.

"The congregations in many Protestant churches at this time, instead of being taught the lovely graces of the Gospels and the duty of Christian charity towards all, were harangued upon 'the great schism' and 'the abominations of the Romish Church.' The Pope, the Pope, the Pope, was the beginning and end of every sermon, and women and children were frightened with details of the wicked doings of him of Rome—while they who were of the stature of men were held breathless captives when they were addressed by the orators upon the subject of Papal usurpation and of the ecclesiastical domination contemplated by 'anti-Christ' in America. Added to this was the inherited bitter hatred between the Orangemen and the Hibernians, a hatred which interested agitators were at pains to keep alive. Here in Philadelphia the mob had been prepared for violence by the repeated riots against the Abolitionists—and against the ex-slaves and their supporters.

"The worst disorders began the night of May 6, 1844, and for a week the city was in turmoil and in terror. Armed mobs paraded the streets—fighting

and fires so frequent that martial law was declared—State and city militia were called out, but in spite of them, the funeral of every victim was the scene of another riot. Before the smoke and horror of violence had passed away, St. Michael's Church, rectory and convent, St. Augustine's Church and her library, one of the most valuable in the city, were destroyed by fire. St. Philip's Church repeatedly attacked, escaped destruction by almost a miracle. St. Mary's Church, Holy Trinity and St. Joseph's were guarded and protected by the Hibernian Greens under Captain Mullen and by the Montgomery Hibernian Greens under Captain Colahan.

"The same bigoted party of Native Americans burned a convent in Charlestown, Massachusetts, and were planning like measures in New York City, where they felt so sure of themselves on account of their recent political victory. They had not reckoned, however, upon Archbishop Hughes.

"When that grand, heroic man heard of their proposed activities he made an address to Mayor Harper —part of which you must pardon me for quoting:

" 'Were I a person of the character assigned to me in the late denunciations of those who assail me, it is hardly probable that I should be now occupying by the judgment of others the situation in which I am placed.

'I am a citizen. I understand the rights of a citizen and the duties also. I understand the genius, the Constitution and history of the country. My feelings and habits and thoughts have been so much identified with all that is American that I had almost forgotten I was a foreigner until recent circumstances have brought it too painfully to my recollection.

'This and other matters yet to be treated must be my apology for bringing into public notice anything so uninteresting as my personal history or private affairs.

'The retrospect, however, has brought back to my mind the recollections of youth. I perceived, then, that the intolerance of my own country had left me no inheritance except that of a name, which, though humble, was untarnished. In the future, the same intolerance was a barrier to every hope in my native land; and there was but one other country in which I was led to believe the rights and privileges of citizens rendered all men equal.

'I can even now remember my reflections on first beholding the American flag. It never crossed my mind that a time might come when that flag, the emblem of the freedom just alluded to, should be divided by apportioning its stars to the citizens of native birth and its stripes only as the portion of the naturalized foreigner.

'I was, of course, but young and inexperienced; and yet even recent events have not diminished my confidence in that ensign of civil and religious liberty. It is possible that I was mistaken; but still I cling to the delusion, if it be one, and as I trusted to that flag on a Nation's faith, I think it more likely that its stripes will disappear altogether; and that before it shall be employed as an instrument of bad faith towards the foreigners of every land, the white portions will blush into crimson, and then the glorious stars alone will remain.' "

"Going to the City Hall he placed the keys of the Cathedral on the Mayor's desk and said:

" 'There are the keys of my church. As a citizen I appeal to you for the protection of my property.'

" 'But—how—how—how can I protect your property?'

" 'If you Mayor—as Chief Executive of this great city cannot protect my property—let me tell you, Sir, that I can and will!'

"The property was protected!

"Why—you may wonder—have I gone to such length about Archbishop Hughes!

"Why? Because John Hughes was ordained a priest of God here at St. Joseph's—because he was pastor of this church before he was made pastor of St. John's, which he built. Later, when Archbishop of New York, he was sent by Secretary Seward under President Lincoln to France where he dissuaded Napoleon III from joining forces with the Confederacy. So, John Hughes, ordained priest of Old St. Joseph's and its pastor, has done at least one man's work for the permanent establishment of religious liberty, and for the preservation of the union of these United States.

"It is impossible to give anything but a sketchy narrative of the spiritual and temporal good accomplished by St. Joseph's in the two hundred uninterrupted years of active ministry.

"One of the heroic figures that stands forth conspicuously in the early history of the parish is Father Ferdinand Farmer. A man of exceptional culture and refinement, he was chosen as one of the trustees of the University of Pennsylvania. When Washington was on his way to Annapolis in 1783, to tender to Congress his resignation as Commander-in-Chief, Father Farmer presented him an address in behalf of the Clergy, the Gentlemen of the Law and Physicians of Philadelphia.

"To him the Catholics of New York owe an everlasting debt of gratitude for he can, and justly should be regarded as the Apostle of that city. He was chosen its first Vicar General under appointment of Bishop Carroll. Every month he rode to New York on horseback, traveling at times as far north as Fishkill. It was he who gathered together the little congregation that built Old St. Peter's in Barclay street, the year after his death.

"In Philadelphia not only did St. Mary's Church have its inception here, but Holy Trinity, St. Augustine's and St. John's.

"The work of instructing the Italians in their native language, which began here, resulted in the erection of the Church of St. Mary Magdalen de Pazzi.

"The first active work for the Negroes was undertaken here, and Chateaubriand—the gifted author of 'The Genius of Christianity'—himself an ardent abolitionist—on a visit to Philadelphia, wrote the hymn—'Hail, Happy Queen' for the Negro congregation of Old St. Joseph's.

"St. Joseph's Hospital, the first Catholic hospital of Philadelphia, as well as the two orphan asylums, owe their inception to this parish.

"Here was organized not only the first Sodality of the Blessed Virgin in Philadelphia, but the first Sodality in the world outside of a Catholic college or convent.

"The first time the Sacrament of Confirmation was administered in the United States was here by Bishop Carroll in 1785.

"Here was the first Rosary Society. The Society of St. Vincent de Paul, which is today holding in the Cathedral the centenary celebration of its foundation in France, had its first parish organization in America here in 1851.

"St. Joseph's has the honor of opening the first parochial school in Colonial America in 1781. Here was laid the foundation of St. Joseph's College, the first Catholic college of Philadelphia. This afternoon on its recently acquired location on City line, His Eminence, the Cardinal, has graciously promised to dedicate its new School of Mechanics.

"The first permanent Sunday school was established here, and with such gentle, tireless zeal was it carried on by that wonderful apostle, Father Barbelin, that

the Venerable Bishop Neumann once remarked—"The basement of St. Joseph's has done the work of many churches.'

"It is, I believe, a very justifiable pride that we Catholics of today have for Old St. Joseph's. While Philadelphia—yea, all America—is changed and modern, she still retains much of the primitive air of her ancient days. Much too, thank God, of her Colonial setting has been preserved with patriotic pride. A block and a half to the north stands Carpenters' Hall, where on September 5, 1774, the first American Congress met. Two blocks and a half to the west is Independence Hall, where on July 4, 1776, was enacted the thrilling drama of a nation's solemn declaration of her independence—a drama that might very easily have terminated in a bloody tragedy.

"That it did not so terminate is due in a measure undreamed of by most Americans today, to that faith which inspired the inception and still radiates gloriously from the Little Old Church in the Alley.

"Studying the events that led to the mob's attack upon St. Joseph's in 1755, I chanced upon a sermon preached by a Rev. Mr. Reading in Christ's Church, in June, that year, on 'The Protestant Danger and the Protestant Duty.' He says:

"'What course shall we pursue in the defense of our native rights and privileges when the dogs of hell—Popish superstition and French tyranny dare to erect their heads and triumph within our borders, as they have at Fort Duquesne!

'Indignation swells our breasts; love of freedom inflames us while we behold the slaves of France and the Inquisitors of Rome approaching to crush us!

'Arise, O Lord, and let Thine enemies be scattered and by good providence grant that neither the Gates of Hell—the Gates of Rome—nor the Gates of France shall ever prevail against us!'

"Only twenty-six years later on its way to Yorktown a French army passed through Philadelphia, not to crush, but to save! and how welcome, oh, how gladly it was welcome to the patriots. For if ever a general fought with his back to the wall it was heroic Washington in those dark days! While his soldiers were starving and freezing out there at Valley Forge they could almost hear the songs of revelry that echoed through the warm luxurious mansions where the British officers were dined and wined by the aristocracy of Philadelphia. And when the British troops withdrew from the city three thousand of the Torys went with them. There were more colonists of English origin or of English sympathy enlisted under the the British flag than Washington ever numbered under the Stars and Stripes.

"And at Yorktown Washington had only seven thousand men in his army with which to face the British Empire. Count de Rochambeau brought to him 8,000 Catholic soldiers, while out on the Atlantic, Count De Grasse with a fleet of 21,000 Catholic sailors harassed the British fleet and prevented the landing of British enforcements. But the fact that has not been printed in the textbooks of American history, nor ever head-lined on the pages of the American press, is the fact, proved by historical documents, that the monies which manned the French navy and equipped the French army, the monies which partly given and partly loaned to the Continental Congress to furnish the sinews of War for Washington, were all supplied by the voluntary contributions of the Roman Catholic clergy of France. So hard as it may be for some to stomach, America today owes her independence and her national freedom to the pecuniary sacrifies of the Popish priests and Bishops of Popish France.

"With true Catholic instinct and .devotion, the French Ambassador—the Chevalier de la Luzerne,

arranged with Father Molyneux for a Solemn Mass of Thanksgiving to God for the glorious victory at Yorktown. The Ambassador invited Congress, the Supreme Executive Council and the Assembly of Pennsylvania to attend. The Abbe Bandol, the chaplain of the French Embassy, preached the sermon.

"In all likelihood this important function took place at St. Mary's, which then and for a half a century after, was the parish church of St. Joseph's. It was thus, and then and there, I believe, that the Federal Government put it seal of toleration, if not of approval, upon the Catholic Church. In justice and in gratitude it could do no less!

"And so, as Americans hold Carpenters' Hall and Independence Hall in patriotic veneration as the temples which enshrine the glorious traditions of her glorious struggles for civic freedom and independent national life, so in like manner and with equal veneration ought at least American Catholics hold the two shrines of the parish, St. Mary's and St. Joseph's whence, after nearly a century and a half of heroic missionary labors a free, unshackled church sprang to the side of the newborn nation:

" 'America I am with you with the accumulated wisdom of eighteen hundred years! I am with you with all my wealth and culture! I am with you with a loyalty that shall never breed an Arnold! I am with you with an energy divine for my one and only God-appointed task of forming and maintaining in the American citizens who adhere to me a Christian conscience; a conscience that will make and keep them devout and pious in their religious life, pure in their private life, honest in their business life, faithful in their family life, respected in their public life, patriotic and loyal in their civic life, citizens worthy of the freedom they possess with you. The Free and Independent States of America.'

"The day may come when such American Catholics, proud of their religious freedom, may be tempted to erect a monument—worthy as they may think, of that Catholic colony in Maryland where it was first established. When that day comes, as come it may, and were I able, I would bid them pause. 'Let that simple marble shaft remain as now it is! Plant no park about it, even, but with the ill attention that bespeaks a graveyard, let it stand!' But oh, I hope that some fair-minded, patriotic Protestants—and thank God we have many—may on that day chisel on its base:

> Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit.

"It died. But under God and through the heroic labors of the Jesuit missionaries, the kindly tolerant protection of the Quakers of Pennsylvania and the magnificently vivifying generosity of the Catholic clergy of France it hath brought forth much fruit."

St. Andrew on Hudson

Deaf-Mute Apostolate

One year ago Father Michael A. Purtell, who has been distinguished for his apostolic labors in behalf of the Catholic deaf-mutes of the country, and especially in our eastern cities, visited St. Andrew's and gave the Juniors an address in which he explained the nature and extent of this work and the need of priests and instructors, able to use the sign language and reach the thousands of Catholic deaf-mutes who are still deprived of instruction, and who for want of spiritual ministration are falling easy victims of non-Catholic propaganda.

The fruit of his visit was the organization of the "St. Joseph Circle for the study of the sign language," to which superiors gave their approval. Twelve rhetoricians and eight poets made up the volunteer membership. They met once a week, and Brother Paul A. Rosenecker, an expert in the sign language, gave the instructions. In six months eight of the advanced class completed the course given in the book "How to talk to the Deaf," by the Redemptorist Father, D. D. Higgins. These eight "graduates" had learned over eight hundred signs, and were thus sufficiently equipped to address or instruct any gathering or congregation of deaf mutes. Of course there will hardly be many opportunities for the actual exercise of their zeal in deaf-mute work during their scholastic years but any or all of these beginners should be ready as priests to minister to Catholic deaf-mutes wherever and whenever called upon to do so. They have come to realize that the deaf need a special sort of help which can hardly be given except by priests who appreciate and sympathize with that need, and who are able to use the sign language. The Catholic deaf-mutes, to use an expression of Father Galvin, another Redemptorist, are starving in the midst of spiritual plentitude "*magnas inter opes, inopes.*"

Father Purtell, formerly in charge of deaf-mute work in the Archdiocese of Baltimore, but now engaged in the wider field of New York, was greatly pleased with the formation of this circle at St. Andrew-on-Hudson, and with the progress made in so short a time. He remarked at the time of a recent visit that more was being done, as far as he knew, at St. Andrew's for the Catholic deafmute cause by way of preparing apostles for their spiritual care, and laborers for this neglected portion of the Lord's vineyard, than anywhere else in the whole world. He was also gratified to know that members of the circle had

contributed several excellent articles to "The Catholic Deaf-Mute", a monthly publication circulating among the twenty thousand or more Catholic deaf-mutes in this country. This paper is, in fact, the only Catholic one of its kind published in the United States; and if properly supported, it could be made to reach and instruct thousands of deaf mutes scattered and isolated throughout the land, thus saving them to Holy Church.

About the middle of May the final class of the Study Circle was held, and the "graduates" encouraged the younger members by presenting a commencement program of high order which was excellently rendered. The officers of the Study Circle were: President, Ralph E. Lynch; Vice-President, Paul A. Neuland; Secretary, John J. Hooper.

Jersey City

St. Peter's College, Jersey City, recently acquired title to a site for its new College building in one of the most restricted districts of the city. According to tentative plans, the property, which has a frontage of one hundred and ten feet on the wide Hudson County Boulevard, and of one hundred and twenty-five feet on Lincoln Park, will be improved by a ten story structure.

Father Dinneen, S.J., Rector of the College, has made it clear that, for the present, no public appeal for financial aid will be made, but that there will be a "campaign of education" to remind the people of Jersey City and of northern New Jersey of the contribution of St. Peter's College to the cultural and social progress of that part of the State. In view of the almost universal request for the reopening of the College on the part of clergy and laity, it is to be hoped that generous donors will come forward to offer sub-

stantial aid to the new College.

Father Joseph I. Zeigler, S.J., celebrated a Solemn High Mass, on November 25th, in thanksgiving for his sixty-two years as a Jesuit. The Mass, which was sung at St. Peter's Church, was attended by His Excellency, Bishop Walsh of Newark, Rt. Rev. Msgr. McLoughlin, Rector of the diocesan Seminary at Darlington, and by many other prominent priests and laymen.

NEW ORLEANS PROVINCE

Death of Father Bortell

A martyr to his duty, Father Thomas H. Bortell died on Marth 11th of pneumonia contracted during an early morning sick call. Father Bortell had been suffering from a serious cold for a week, but insisted on answering the summons that brought on his death. Father was born at Woodstock, Md., on May 7th, 1877, and entered the Society at Macon, Ga., on September 7th, 1895. He made his Philosophy and Theology at St. Louis and Montreal, taught at our High School at New Orleans from 1914 to 1928, and from 1928 till his death was Superior at Albuquerque. Father's body lay in state in the century-old church of San Filipe until Monday, March 14th, when he was buried in the Santa Barbara cemetery, after a Solemn Pontifical Requiem Mass, celebrated by the Most Reverend Albert T. Daeger, O.F.M., D.D., Archbishop of Santa Fe. The services were attended by twenty-five priests, and more than a thousand laymen of all denominations. The following tribute was printed in an Albuquerque paper: "Father Bortell's parishioners and all of Albuquerque will miss him. The city has lost a vigorous personality, a most useful citizen, one whose loyalty to his faith was

merged with a keen interest in and sympathy for all humanity. Father Bortell's death is sad; we cannot well spare men like him." R. I. P.

HOME NEWS

Death of Brother John A. Dougherty

On March 10th, Brother John A. Dougherty died at Woodstock, with his three children, all religious, at his bedside. He had contracted pneumonia about a week before his death, but put up a stubborn fight, and had fairly well won out of his illness, but the struggle had been too much for a man of his years and he succumbed to a weakened heart condition. His death was unusually peaceful and consoling.

Brother Dougherty's vocation was unique. On Christmas Day, 1924, ten years after his wife's death, he entered the Society at Shadowbrook, at the age of 65. After taking his vows, he spent six years at the Novitiate as engineer, and one year at Monroe in the same capacity. He was then transferred to Woodstock, where he acted as assistant refectorian until a few weeks before his death.

His sons in the priesthood are Rev. Joseph A. Dougherty, of St. Ignatius' Church, Baltimore, and Rev. Francis X. Dougherty, Dean of Canisius College. His daughter in religion bears the name of the found[illegible] of the religious order in which her father died. She is Sister Ignatius Loyola of the Sisterhood of the I[illegible] maculate Heart of Mary.

R. I. P.

STATISTICS OF THE MISSION OF MINDANAO, P. I.—January 1, to December 31, 1931

Missions	Barrios	Priests	Brothers	Sisters	Catholics	Heretics	Pagans	Baptisms	Marriages	Last Sacraments	Communions	Burials—Adults	Burials—Infants	1st Comm.—Boys	1st Comm.—Girls	Catechism—Boys	Catechism—Girls	Average Attendance	Pious Assns.	Women	Men	Young Men	Young Women	Parochial Schools	Boys	Girls	Average Attendance	Teachers
Butuan	24	2	1	2	16,000	500	3,000	1,132	128	205	36,276	112	96	170	180	450	550	600	4	450	600	215	550	1	250	220	.....	9
Cabadbaran	29	1	1	....	14,000	4,000	2,000	543	77	73	17,664	104	102	110	200	200	300	350	4	190	700	150	330	1	105	95	130	2
Talacogon	58	2	1	....	16,989	200	2,000	532	18	16	875	18	28	.....	.....	8	54	60	2	.....	50	.....	.....	....	.....	.....	.....	.....
Cagayan	24	3	1	4	8,000	9,512	60	1,386	59	193	26,300	59	.....	.....	.....	462	678	560	4	.....	400	.....	574	2	142	274	416	.....
Balingasag	11	1	1	....	6,000	.....	12	609	45	59	12,438	39	80	110	125	140	216	200	3	.....	100	20	50	1	75	80	150	7
Iligan	22	1	....	3	35,000	.....	110,000	1,125	100	231	4,192	198	.....	34	200	90	160	250	2	26	532	.....	.....	1	57	110	140	9
Jasaan	10	1	....	2	6,500	125	350	405	76	57	42,068	83	101	95	101	145	170	290	4	100	250	150	400	1	214	235	410	9
Sumilao	40	2	1	....	20,000	500	9,000	600	80	20	6,000	25	30	35	40	108	115	223	2	.....	96	28	36	1	130	119	249	4
Tagnipa	15	2	1	....	15,000	5,000	7	900	65	40	5,500	61	113	200	400	120	200	150	2	.....	200	.....	200	1	300	500	650	12
Tagaloaa	13	1	1	3	12,500	1,500	.....	330	30	33	8,395	64	66	20	40	327	559	620	3	.....	135	36	250	1	109	135	231	6
Talisayan	19	2	1	2	18,885	690	52	895	84	36	16,329	143	131	106	120	175	260	365	4	85	125	75	95	3	207	184	351	8
Gingoog	20	....	....	....	10,336	60	20	441	11	6	200	59	53	12	15	.....	.....	.....	1	.....	.....	.....	30	....	.....	.....	.....	.....
Caraga	21	1	1	2	12,000	25	6,000	555	51	18	10,000	12	17	12	13	12	18	30	4	29	370	25	63	1	10	47	35	1
Baganga	18	1	1	3	5,641	24	1,160	219	40	15	11,000	30	32	61	100	30	57	65	5	190	359	50	80	1	32	100	85	4
Cateel	8	1	1	....	6,800	.....	1,200	238	41	22	4,406	51	44	35	67	60	100	100	1	.....	465	52	124	1	.....	.....	.....	.....
Dapitan	39	2	1	4	34,000	14,000	1,600	1,989	131	38	31,537	90	79	109	140	130	180	181	3	.....	1	.....	1	....	189	205	290	8
Dipolog	10	2	1	6	19,800	70	3,675	1,005	115	.....	20,991	142	226	.....	366	85	125	130	4	50	250	60	180	2	172	240	.....	8
Davao	90	3	1	4	39,000	600	30,000	2,852	184	72	17,800	115	154	95	140	280	300	350	4	80	260	40	70	1	90	140	.....	8
Jimenez	83	3	1	....	41,334	16,894	3,800	2,831	359	146	15,300	393	821	183	245	155	215	310	4	88	115	45	60	1	190	220	410	11
Misamis	32	1	....	....	15,000	16,000	3,000	780	.....	30	3,000	70	60	20	50	15	15	20	2	.....	.....	30	80	1	30	40	45	2
Oroquieta	17	1	....	....	4,900	31,002	1,944	590	36	7	2,580	5	.....	20	50	30	70	80	4	105	45	40	80	1	54	43	90	3
Zamboanga	9	3	1	6	24,000	400	4,800	900	125	200	40,000	120	159	300	300	300	300	480	2	350	500	180	645	2	260	120	361	18
Ayala	24	1	1	....	3,100	15	1,200	241	39	48	9,500	32	52	55	60	244	255	410	2	27	75	.....	70	1	55	60	200	6
Mercedes	11	1	1	....	20,189	400	17,668	771	93	40	14,748	70	.....	80	90	100	60	140	2	8	120	40	80	1	80	100	150	3
Cotabato	19	2	1	3	50,000	1,000	200,000	852	117	32	13,500	38	34	75	200	40	80	90	2	.....	120	.....	120	1	34	77	90	3
Jolo	3	1	1	....	2,428	67	26,330	223	11	19	6,557	18	24	15	35	20	45	70	2	.....	93	.....	84	....	.....	.....	.....	.....
Grand Total	669	41	21	44	477,492	102,583	428,878	22,944	2,125	1,656	376,974	2,150	2,412	2,318	2,891	3,642	4,958	6,024	76	1,692	5,961	1,236	4,252	27	2,785	3,344	.....	141